# JIHAD
## and the Neo-Colonial State *of* PAKISTAN

By Abu Saad al Muhajir

# Jihad and the Neo-Colonial State of Pakistan

By Abu Saad al Muhajir

# Table of Contents


Introduction 4
- How to Use this book 8
- Why criticize Pakistan and not other neo-colonial states? 9

Foundations of Pakistani Neo-Colonialism 10
- Divide and Rule 11
- Institutionalizing Trade Deficits 12
- Debt trap colonialism 13

Injecting Kufr, Extracting Muslims 16
- Pakistan's Capacity to Fight the Jews 17
- Pakistan's Support for the Zionist International System 18
- Weaponizing Education 19

Explaining the Support of Sincere Scholars for the Pakistani State 26
- British Subversion of Islamic Education 27
- Disempowering Islam Through Secularization 29

The Reality of the India-Pakistan Rivalry 33
- How India Controls Pakistan 34
- Modern Continuation of Divide and Rule 36
- The Nightmare of the Hindus, Jews, and Crusaders 39

The Role of China 45
- Why China Cannot Replace the West 48

Who are the Khawarij? 54

The Islamic System 65

The Deception of "Development" 72

Dismantling Neo-Colonial Institutions 77

Is Fighting the Pakistani State Obligatory Upon the Muslims? 80

# Introduction

All praise belongs to Allah, *al Fatah*, *al Qahhar*, who created the beauty of this life as an adornment to make manifest who among humanity is best in action, and who created humanity in many tribes and nations as a means of testing us and distinguishing the believers from the hypocrites. May blessings and peace be upon Muhammed, the last Prophet sent to humanity as a mercy from the Merciful Lord of the heavens and earth, and upon his family and companions and those who follow them in righteousness until the Last Day.

وَمِنَ ٱلنَّاسِ مَن يُعۡجِبُكَ قَوۡلُهُۥ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيُشۡهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلۡبِهِۦ وَهُوَ أَلَدُّ ٱلۡخِصَامِ

**And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.**[1]

From the establishment of Islam in al Madina al Munawarra until the present day, the Muslim *ummah* has been afflicted by those that claim to represent Islam with their speech, yet are steadfast in opposition to Islam with their actions. The presence of individuals who claim affiliation with Islam while fighting relentlessly against the truth is a constant in our history.

Sincere Muslims can also sometimes get caught up in fighting Islam due to ignorance or misguiding scholars.

قُلۡ هَلۡ نُنَبِّئُكُم بِٱلۡأَخۡسَرِينَ أَعۡمَٰلًا

ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا

**Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?**

[1] Surah al-Baqara, 204

> **[They are] those whose effort is lost in worldly life, while they think that they are doing well in work.[2]**

To avoid unknowingly becoming tools in the hands of the enemies of Islam, we must understand the essence of Islam and its relation to modern states, groups, and movements. *Tawheed*, the foundation of Islam, necessitates both affirming belief in Allah and disbelieving in all objects of worship other than Him, *subhanahu wa ta'ala*. Correct worship requires correct knowledge of Allah, and one of the ways of knowing Allah is through His Divine Law, the Islamic *sharia*. Loving Allah and manifesting *tawheed* require loving *sharia* and hating laws and systems that contradict it.

The Prophet ﷺ said:

إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللهِ، وَتُبْغِضَ فِي اللهِ

> Indeed, the strongest bond of faith is to love for the sake of Allah and hate for the sake of Allah.[3]

Many of those who worked to establish and maintain the Pakistani state have done so with good intentions, and it may be that Allah, *subhanahu wa ta'ala*, will forgive them for their mistakes and reward them for the good that they have done. In the case of the Pakistani experiment, it is easier to excuse the earlier generations than the later. Despite the hopes of optimists, it is becoming increasingly clear that the state is moving further and further away from implementation of Allah's *sharia*.

The Pakistani military's official slogan is "*iman, taqwa, and jihad fi sabilillah*." Yet the manifest reality of the military is that it fights against all of these. The military props up a state which degrades Islamic education at the urging of the *kuffar* and promotes secular concepts that undermine *iman*.[4] *Taqwa* would surely prevent the military from accepting money from the *kuffar* anto help them capture and kill Muslims. J*ihad fi sabilillah* means fighting to make Allah's religion supreme, yet the military expends great effort fighting those who call for *sharia*, while the Pakistani state itself fails to implement core elements of *sharia*.

---

[2] Surah al-Kahf, 103-104
[3] Musnad Ahmad, 18524
[4] Secularist organizations controlled predominantly by the Zionist West such as the World Bank, UNESCO, UNICEF, DFID provide funding for Pakistan's education sector conditional on aligned curricula with international standards that include content related to gender equality and religious inclusivity.

These realities are clear to any sincere Muslim who Allah has spared from willful blindness. Despite the best intentions of some of those associated with it, the Pakistan state actively works against the establishment of Islam on many levels. How did it reach this point? How is it possible that so many Muslims could set out to build a state according to Islamic principles, only for that state to end up as a pawn in a global war against Islam?

To answer these questions, we must look at how the state was constructed and how it functions. Considering the nature of the state, it becomes clear that the process of colonialism never truly ended. Rather, colonial influence became so deeply ingrained that the British and their Jewish masters were able to hand over direct administration of their colonies to local allies. With the help of these allies, they were able to deploy remote control mechanisms. These mechanisms are either hidden (as with the manipulation of the Pakistani rupee) or disguised by deceptive slogans like "development," "poverty reduction," or "promoting security and stability."

The modern world system is built with the wealth plundered from Muslim lands, including the wealth of the Indian subcontinent. Even today, the West depends on the subjugation of the Indian subcontinent for its power. The ongoing *jihad* in the region, spearheaded by Muslim *mujahideen*, terrifies the enemies of Allah, because it threatens to deprive them of the wealth they need to maintain their power. If the mujahideen succeed in their goal of re-establishing *sharia* in the region, the region will cease to be subservient to the West, and the Jews and Crusaders will return to their prior subordinate and marginalized status.[5]

Many Muslims today watch the massacres in Gaza and feel frustrated and unable to do anything. This sense of powerlessness is a carefully constructed illusion. Israel, America, and the world system that sustains them all depend on the subordinate status of the Indian subcontinent in the world system. Israel is just a symptom of a deeper disease. It is possible to fight the root cause of this disease by destroying the neo-colonial system that feeds it in the Indian subcontinent and elsewhere.

While direct strikes upon Israel and America are praiseworthy, cutting off their sources of sustenance is a more accessible strategy for the Muslim *ummah's* current phase of asymmetric *jihad*. This type of economic warfare was also employed by the sahaba, *radhi Allahu anhum*. Abu Basir's raids against the caravans of the *mushrik* Quraysh helped to weaken the disbelievers without directly attacking Mecca, enabling the Muslims to conquer Mecca without a battle by the grace of Allah, *subhanahu wa ta'ala*.

[5] In 900 AH/1500 M, the Indian subcontinent accounted for approximately 25% of world GDP. After three centuries of European colonialism, this share declined to 3-4% by 1400 H/2000 M. The aftermath of colonialism has made the subcontinent primarily a producer of low value-added goods such as food and clothing, while simultaneously exporting tens of thousands of engineers every year and outsourced labor to work in Western high-value added industries such as software and high-tech manufacturing.

The purpose of this book is to help the reader understand how Pakistan developed into a neo-colonial state, how it serves the interests of the *kuffar*, and how the modern *jihadi* movement is effectively challenging this system. This analysis has benefits that extend far beyond Pakistan, since many countries followed similar historical trajectories. Pakistan is an especially beneficial case study, however, because the *mujahideen* of Pakistan represent one of the best examples in the world of effectively fighting the neo-colonial system. Muslims living under the oppression of similar neo-colonial states can take lessons from the perseverance and successes of the *mujahideen* in opposing the ongoing exploitation by the *kuffar* and their (knowing or unknowing) agents among the Muslims.

At present, most Muslims are unaware of how the Pakistani state helps feed the American and Israeli war machines. They are also unaware of why the *kuffar* are so afraid of the jihadi movement in Pakistan. Knowledge of how the neo-colonial system works can bring great benefit to the *ummah*, both in motivating Muslims to join the struggle and for developing new methods of countering the influence of the Jews, Crusaders, and their agents.

Many hypocritical scholars (and some who are sincere but mistaken or unaware of these realities) point to the harms that *jihad* against the neo-colonial Pakistan state can cause to the Muslims. However, these scholars have not shown that they understand how this *jihad* harms the interests of the *kuffar*. Harm in war is inevitable, and Allah has commanded us to *jihad* despite knowing the inevitable harms that come with it. This is because the benefit of jihad far outweighs the harms, even if we are unaware of it.

كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ

> **Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.**[6]

Just because jihad brings material death and destruction does not mean that we should abandon it and resign ourselves to being debt slaves of the *kuffar*. When it comes to fighting, we have to consider not only the harm that might befall the Muslims, but also what harm we can inflict on the enemy. If we can inflict a greater harm on the enemy, then we will move toward victory by the permission of Allah, *subhanahu wa ta'ala*. And to assess the harm that we inflict upon the enemy, we must understand the benefits they derive from the Muslim lands.

[6] Surah al Baqara, 216

To end the cursed Zionist state and stop the oppression of our brothers and sisters in Filastin and elsewhere, it is not necessary to conquer the homelands of our enemies or defeat their militaries in a decisive battle. Although striking the enemy is an important part of this war, cutting off the resources the enemies of Allah extract from the Muslim lands is enough to cripple the economies of the Zionists and Crusaders and debilitate their war machines. We do not need to “catch up” to the level of the *kuffar* by corrupt means, like dealing in *riba* and sending Muslim women to study and work with non-mahram men. The means to bring our enemies to their knees are already within our reach.

## How to Use this book

This book is intended for three main purposes; gaining knowledge, spreading knowledge, and implementing knowledge.

First, the book should help readers gain a deeper understanding of the origins of the neo-colonial system and how it works. For those involved in da’wah, it may be sufficient to read specific sections that deal with common arguments brought by nationalists and other deviants. Some of  the concepts in this book are complex, so those who are capable should try to condense them to a simple form for their audience. The goal is to build love for Islam and hatred for kufr in the hearts of the Muslims.

The best way to consolidate knowledge is to implement it, and knowledge demands action. Once we understand the mechanisms of the neo-colonial system, we must strive to move away from neo-colonial institutions and support the construction of Islamic institutions. Abstaining from neo-colonial institutions is good, speaking out against them is better, and taking action to stop them from functioning is best.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْت رَسُولَ اللَّهِ صلى الله عليه و سلم يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ

> Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.[7]

Once you can visualize how the neo-colonial system and Islamic system functions, it becomes more feasible to prioritize and organize actions to weaken the enemies of Islam and strengthen Islam and the Muslims. The ultimate goal of this struggle is the destruction and expulsion of institutions of kufr, and building up institutions of Islam. Those who Allah has blessed with the courage and ability to take action must consider how to best achieve this goal.

Readers involved in fighting against neo-colonial forces can use this book to understand which institutional functions are most important, not only for the local functioning of proxy forces of the *kuffar*, but also for weakening the entire world system of *kufr*. These insights can be incorporated into local operational doctrine and long-term strategic plans, *in sha Allah*.

## Why criticize Pakistan and not other neo-colonial states?

It may seem unfair to some to focus criticism on Pakistan when there are many other neo-colonial states imposed on the Muslims. Many of these states are worse than Pakistan, and have not done as much to support Islam and the Muslims as some well-intentioned individuals within the Pakistani state.

It is precisely because the Muslim population of Pakistan is closer to the truth than that of many other states that it is better to focus on Pakistan. There is no hope from the populations of most other Muslim-majority neo-colonial states. Pakistan has given rise to an Islamic insurgency that strikes terror into the hearts of the enemies of Allah, and has persisted despite continuous collaboration by the Jews, Crusaders, and Pakistani state against it.

A general principle in both war and life is to focus energy in those areas where we achieve the greatest impact relative to effort. The unique circumstances of Pakistan make it fertile ground for the global jihadi movement, while most other Muslim-majority nations languish under secularism. The entire *ummah* would do well to support the *mujahideen* in purging Pakistan from neo-colonial influence and removing the (witting or unwitting) agents of the *kuffar* there from power.

[7] Sahih Muslim, 49

# Foundations of Pakistani Neo-Colonialism

What is colonialism? Colonialism is a system where one people gains dominance over another, whether by military, political, cultural, or economic means, or a combination of these. The dominant culture then reshapes the institutional landscape of the colonized people, making it subservient to the interests of the colonizers. With this definition, it is clear that colonialism in Pakistan never really ended.

The end of formal British control of Pakistan was actually part of a conscious plan to reshape the world order. In the summer of 1363 AH/1944 M, American and British planners met at Bretton Woods, New Jersey to draft a plan for the post-WW2 world financial system. It is worth noting that this was just three years before the partition of India and the declaration of independence of both Pakistan and India in Ramadan of 1366 AH/1947 M. The proximity of Bretton Woods and Indo-Pakistani "independence" is not at all coincidental.

Three institutions emerged from the Bretton Woods conference; the International Monetary Fund (IMF), the International Bank for Reconstruction and Development or IBRD (later known as the World Bank), and the General Agreement on Tariffs and Trade or GATT (later called the World Trade Organization or WTO). The development of these institutions effectively made old models of colonialism obsolete.

In the aftermath of World War Two, Western economies (and Britain in particular) were under heavy strain from wartime expenses. They did not want to pay for colonial administration, but they could not afford to lose the valuable human and natural resources from the colonies. The Bretton Woods institutions provided a way to impose a kind of "remote control" on the colonies.

This benefitted the *kuffar* from two angles. First, by making colonized peoples feel like they had more independence, colonizers could reduce the expense of suppressing anti-colonial resistance movements. Second, they could also save money by passing off administrative costs to local governments.

This was not the end of colonialism, but rather a refinement of colonial methods. Western economies had already depended on colonial plunder for centuries. Increasing the efficiency of their plunder allowed them to continue their economic and technological development.

# Divide and Rule

The filthy fingerprints of British manipulation are all over the creation of Pakistan; Jinnah and the Muslim League were left alone to organize, while other figures were imprisoned by colonial authorities. The idea of partition was consistent with a long tradition of British colonial policies which played Muslims and Hindus off against each other to weaken both and enhance British control.[8] The British viewed Muslims as a greater threat than Hindus,[9] and the design of Pakistan reflected a pattern of deliberately giving Hindus the upper hand over Muslims in the subcontinent.

Partition was the culmination of these policies. Removing half of the Muslims from the new Hindu-majority India ensured that Muslims would not be able to take control of India by electoral means, popular uprising, or military coup. The division of Pakistan into East and West Pakistan was an additional safeguard against the possibility of Muslim hegemony in the subcontinent. A permanent state of conflict within the subcontinent guaranteed that the region would not re-emerge as a global superpower under Muslim leadership. Without partition, Muslims, as monotheists and superior warriors, would have inevitably reclaimed their position as the dominant force in the subcontinent.

The modern condition of the subcontinent is very satisfactory for the *kuffar*. Hindus, who the British always viewed as more subservient and easier to manipulate, have the stronger position. However, the position of the Muslims is strong enough that the Hindus cannot

---

[8] For example, the British alternated between backing the Nizam of Hyderabad and the Marathas, and positioned themselves as a neutral arbiter for achieving peace between the factions. Later, they portrayed Tipu Sultan as anti-Hindu, enflaming anti-Muslim sentiment among Hindus in order to gain their support. The British initially favored Hindus when giving governmental jobs, but when Hindus started to become too strong, they started to favor Muslims. They ensured that Muslims would be strong enough to prevent Hindus from confronting the British, but also kept Muslims strong enough that they could not be totally dominated by Hindus. The British divided Muslims and Hindus into two separate electorates and sponsored the creation of the Muslim league as an alternative to the National Congress in 1324 H/1906 M. British-sponsored media amplified stories of Hindu-Muslim violence and de-platformed those calling for true Islamic solutions or nationalistic solutions incorporating both Muslims and Hindus. Thus, the creation of Pakistan was not a spontaneous solution to communal violence, but the culmination of a policy developed by the *kuffar* over decades.

[9] British orientalist James Mill wrote in his *History of British India* (published 1232 H/1817 M): "In point of address and temper, the Mahomedan is less soft, less smooth and winning than the Hindu. Of course he is not so well liked by his lord and master the Englishman; who desires to have nothing more to do with him, than to receive his obedience. In truth, the Hindu, like the eunuch, excels in the qualities of a slave." In *The Indian Musulman*, (published 1288 H/1871 M) British colonial administrator William Hunter writes "The Musalmans of India are, and have been for many years, a source of chronic danger to the British Power in India. For some reason or other they hold aloof from our system, and the changes in which the more flexible Hindus have cheerfully acquiesced, are regarded by them as deep personal wrongs."

unify the subcontinent and break free of Western dependence either. This is a carefully calibrated balance of power.

The borders of the modern state of Pakistan are as much the walls of a prison as they are, in the words of Zia-ul-Haq, a fortress. From its inception until the present day, the Pakistani state has actually been part of a plan to prevent a Muslim takeover of the Indian subcontinent.

That is not to say that Pakistan does not provide protection and provision to the Muslims, but this is also true of a prison. The walls of a prison protect prisoners from outside threats, and the guards provide the prisoners with food. Nonetheless, it is not befitting for Muslims to live except as slaves. Death should be sweeter to every heart that beats with *iman* than debt slavery to criminals who invent lies against Allah — far exalted is He above what they say.

## Institutionalizing Trade Deficits

The modern slavery of the new colonial system began almost immediately after "independence." On the 23rd of Ramadan, 1367 AH/1947 M, almost exactly one year after the farcical "independence" declaration, Pakistan joined the GATT. Among the conditions of joining were that Pakistan would open its economy to imports from the *kuffar*, and agree to submit to the dispute settlement processes of the GATT — in other words, to submit to an authority other than Allah's *sharia* for arbitrating trade disputes. This is known in *fiqh* terminology as *tahakkum ila at-tāghūt*.

The GATT required that Pakistan agree to gradually lower trade barriers. In theory, this was supposed to be good for both the West and former colonies. With lower tariffs, both Pakistan and the West would have greater access to each other's markets, increasing trade, profit, and overall productivity. In reality, colonizers gave themselves an unfair advantage by subsidizing their own industries. These subsidies were paid for with wealth derived from centuries of colonial plunder from the subcontinent. Pakistan, having lost so much wealth to colonial plunder, was unable to subsidize its industries to the same extent, and could not compete with many Western products. Attempts by Pakistan to build up local industries could be undermined by flooding its markets with cheap, subsidized Western goods.

The *kuffar* had more power and influence in the formation of the GATT, and they used their influence to grant themselves special exceptions. Pakistan was left with the option of accepting these bad terms, or being locked out of Commonwealth markets, where most Pakistani exports were sold. In this way, the colonizers protected their own industries, while preventing Pakistan from protecting its industries against Western exports. The free trade stipulations in the GATT left the newly "independent" countries defenseless.

With Pakistan unable to build up key industries, the Pakistani economy was locked into colonial import-export patterns; exporting low value added goods and natural resources, and importing high value-added products like machinery and consumer goods. Demand for these products was also a legacy of colonial rule; the British had engendered structural dependence on Western machinery throughout the Pakistani economy. Wealth extraction and dependence were thus maintained, with no need to deploy any British troops.

The GATT also helped to maintain Western cultural influence. During occupation, the British went to great lengths to develop social hierarchies based on imitating European habits and manners. Through school systems and civil service, colonial authorities indoctrinated the population to believe in the superiority of wastefully extravagant Western lifestyles. Pakistani elites, deeply affected by this indoctrination, purchased overpriced imported luxury and status items such as luxury cars, Western clothing articles, processed food items, household appliances, pharmaceutical drugs and toiletries. Forcing Pakistan to accept “free trade” principles made it possible to maintain these habits, and the extractive trade practices that went along with them.

All of these consumer goods are either harmful, useless, or inferior to locally produced alternatives, but decades of colonization left many Pakistanis with inferiority complexes. Those who had been closest to the British and were most heavily indoctrinated by Western education were the most severely affected.

Structural dependence on imported machinery and idolization of Western lifestyles generated an imbalance where Pakistan was forced to export goods like rice and cotton in order to obtain products with higher price mark ups, like machinery and pharmaceutical drugs. The low prices of Pakistani exports and high prices of Western imports contributed to a chronic trade imbalance, forcing Pakistan to take on debt to keep its economy running.

## Debt trap colonialism

In this way, the GATT pushed Pakistan into the arms of the IMF, another key component of the neo-colonial system. The IMF acts as an international “lender of last resort” which offers loans to countries on the brink of economic collapse. These loans come with conditions that help facilitate wealth extraction from formerly colonized countries. This serves two important functions. First, it prevents instability like wars and refugee crises that could disrupt wealth extraction and open up power vacuums for Islamic movements to fill. At the same time, it forces colonized peoples to restructure their economies to increase wealth extraction.

Since 1377 H/1957 M, the IMF has granted 23 loan packages to Pakistan, all of which were conditional. These loans were used for a number of purposes, including:

- Propping up the *riba*-based banking sector.
- Buying dollars to save the Pakistani rupee from collapse (also supporting the economic power of the *kuffar* by generating demand for the US dollar).
- Paying debt from previous loans as well as *riba* attached to that debt.
- Government food distribution programs which rely heavily on food imported from the West, hurting local farmers, to grow export products and become less self-sufficient.
- Paying government salaries.

All of the above helped the state to stay in power by stabilizing the Pakistani rupee and pacifying the people with money and food. But what did the Jews and Crusaders demand in exchange for protecting the Pakistani state and securing its survival? The conditions attached to these loans included:

- Reducing and eliminating subsidies (meanwhile, the *kuffar* continue to use subsidies in their economies, giving them a competitive advantage over many Pakistani products).
- Increasing tax collection (mostly un-Islamic taxes whose proceeds are used to pay *riba* on the debt).
- Privatizing state-owned companies (which allowed foreign companies to purchase and control infrastructure like Pakistan Telecommunication and Karachi Electric)
- Opening the market even more to imports produced by the *kuffar,* increasing their unfair advantages over Muslim producers.
- Implementing new laws to prevent the Muslims from providing funding to *mujahideen* and *madrasas* associated with the *mujahideen*.

All that really changed with independence was that Muslims were kept in a condition of subservience through unfair trade agreements and debt rather than direct occupation. The Pakistani state, in exchange for its survival, agreed to act as an agent for Western institutions in implementing neo-colonial programs.

The modern *jihad* against the Pakistani state is actually part of the same anti-colonial struggle started by Shah Waliullah Dehlawi and his son Shah Abdul Aziz, *rahimuma Allah ta'ala*. We must not be fooled by the Islamic appearance of the agents of *kuffar*. From the early days of the British occupation of India, individuals with names like Muhammed and Ahmed have been betraying Islam and the Muslims in exchange for some small crumbs of *dunya*. There is no functional difference between those who worked with the British colonial government, and those helping to implement IMF programs.

The creation of the state of Pakistan is a new phase in this war and a tactical shift. The illusion of independence is meant to pacify the Muslims and delegitimize anti-colonial *jihad*

by giving neo-colonial institutions an appearance of Islamic legitimacy. This is accompanied by a massive propaganda campaign designed to make the Muslims believe that they benefit from this ongoing exploitation, and that all who oppose it are deviants.

Even many scholars are fooled by this clever plot, and believe that maintaining neo-colonial states is the best way to support Islam available to us. This deception is an essential part of their war effort of the ongoing Crusade and Zionist occupation. The Prophet ﷺ said:

الحرب خُدعة

War is deception.[10]

This hadith means that we must employ deception in fighting our enemies, but we must also be aware of the deceptions deployed against us. The construction and maintenance of neo-colonial states is one of the most pernicious forms of deception employed by the Jews and Crusaders in their war against Islam.

[10] Riyad as-Salihin, 1352

# Injecting Kufr, Extracting Muslims

Even if there are some righteous individuals within the Pakistani state and some corrupt individuals among the mujahideen, the basic character of the *jihad* in Pakistan is a struggle between Islam and *kufr*. This can be hard to see at first, but viewing the overall impact of the state and the *jihad* against it from a holistic perspective, there can be no doubt about it.

It is possible to recognize this reality by using a simple principle; *follow the money*. The Pakistani state consistently funnels wealth away from the Muslims and toward the *kuffar*. One of the most important kinds of wealth the *kuffar* get from Pakistan is human wealth, in an effect sometimes called the "brain drain."

According to Pakistan's Bureau of Emigration data, approximately 60-70,000 skilled professionals leave Pakistan every year. For the most part, they either go to the West or Western client states like the Gulf countries. This represents an estimated loss of more than 8% of Pakistan's total economic output. The benefit for the *kuffar,* however, is much greater than this.

In the West, degenerate lifestyles and selfishness cause weak families and relationships, which makes people unwilling to have children. This has resulted in serious labor shortages. Pakistan is one of the most important countries in helping fill this gap. Without the support of neo-colonial states like Pakistan, the West would quickly face a crisis or even collapse in many sectors of their economy.

Many individuals of Pakistani origin even work in the US arms industry, helping produce the bombs that rain on Gaza and mutilate and kill the children there. Where are the *fatawa* calling to bring these traitors to justice? Or is the cursed money they send back to Pakistan too sweet to hold them accountable for their betrayal of Islam and the Muslims?

It's easy to criticize those working in the Western weapons industry, but the doctors providing medical treatment to American soldiers and military engineers, the IT technicians keeping their computers and phones running, and the hypocritical or ignorant muftis who permit this kind of work, all share in the crimes of the enemies of Allah.

Some argue that remittances sent back to Pakistan are vital for the economy. While many Muslims in Pakistan do currently depend on remittances, much of this money goes toward purchasing imports. Because so many skilled professionals leave Pakistan to work abroad, the local economy is chronically underdeveloped, aggravating trade deficits and import dependence. These remittances ultimately perpetuate the dominance of the *kuffar*, both inside and outside of Pakistan.

# Pakistan's Capacity to Fight the Jews

Fighting a system which drains human and natural wealth from Muslim lands and transfers it to the *kuffar* is a matter of clear necessity. However, how to pursue this goal is a very difficult conundrum. Many Muslims depend on this system for their livelihood, and fear what life might look like without it. Even many who wish to support Islam cannot imagine doing so except by participation in this system. This worldview itself is a key part of neo-colonial subjugation.

Most Muslims understand that *jihad* against Israel is *wajib*; even well-known scholars like Mufti Taqi Usmani have issued *fatwa* to this effect. Unfortunately these *fatwa* come with no clear guidance on how Muslims should pursue this *jihad* — rather, they are directed toward the deaf ears of those in power.

This leaves many Muslims feeling confused and powerless. This is not necessary; in fact, every Muslim has the ability to take action against Israel. The real cause of feeling powerless is a lack of understanding about the true source of Israel's power. In reality, Israel depends on a global economic network which includes Pakistan.

The Pakistani military has plenty of opportunities to attack the commercial interests of Israel and its allies, as the Houthis in Yemen have done. The system that supports Western economies (and by extension Israel) also depends heavily on India, so even a heavy and sustained war against the Hindus could contribute to fighting Israel. India has provided significant military aid to the Jews, but more importantly, they also provide cheap labor and materials vital for Western economies.

Pakistan could also host Muslims who plan attacks against Western interests, as the Sudanese and Afghan governments did in the 1410s H/1990s M. They could also host Muslims who perform cyber attacks on Israel allies like the US, as Iran, Russia, and North Korea do. Even rejecting Western-led economic and social reforms, expelling Western corporations, and banning scholarships and migration to Western countries would be a severe blow to the international system upon which the Jews and Crusaders depend.

Not only does the Pakistani state not do any of this; they actively work with America to arrest, torture, and kill anyone who tries to take action against America, the main support base of Israel. The Pakistani state is in fact protecting Israel and supporting their war against Islam and the Muslims, whether those who work within the state realize it or not.

Why, despite the presence of some sincere individuals in the military and government, does Pakistan not take any of these initiatives? And why do they help the oppressors, rather than opposing them? The answer lies in the extensive structural economic dependence. The Pakistani economy was structured first by the British and later by the IMF toward export

orientation. Actually taking any action against the Jews and Crusaders (or even refusing to help them in their war) would result in isolation from global markets which would devastate the economy.

This difficulty would require painful but necessary restructuring. However, since this restructuring is necessary for fighting the disbelieving oppressors, it is obligatory upon us. Many of the Muslims of Pakistan are ready to make these sacrifices, but the corrupt and indoctrinated elite stand in the way and continue to drag Pakistan deeper into chronic debt.

## Pakistan's Support for the Zionist International System

Israel is sustained primarily by America, but also other Western countries such as Germany, the UK, Canada, Italy, and Australia, among others. The US alone provided more than US$18 billion worth of military assistance to Israel in the aftermath of the *Tufan al-Aqsa* operation. More important than the direct dollar value of this aid is the technological and industrial base that produces the weapons, planes, and bombs used to massacre Muslims in Filastin.

Although the US is the main supporter of the Jewish occupation of Filastin, the US depends heavily on an extensive global trade network of Zionist-aligned countries. Pakistan provides many important resources to the broad network of Zionist aligned Crusader states and their allies. Rice, cotton, and textiles from Pakistan are important for many allies of the Jews and Crusaders, because it enables them to concentrate their industries on more complex production which supports Zionist-aligned powers and their technological production.

The Zionist-aligned world order benefits greatly from keeping Pakistan trapped producing cheap, low-value added goods. However, Pakistan's export of human resources, in the form of engineering and technology professionals, is far more important for the functioning of the war machine supporting Zionism.

There are as many as 1.5 million Pakistanis with university degrees working in Western countries that are closely allied with Israel or Western client states, contributing many billions of dollars of value to the economies of these countries. Thousands work in weapons manufacturing or auxiliary industries. The West and Israel have significant interests in Pakistan, meaning there exists an opportunity to harm their interests by reorienting Pakistan's economy.

On the surface, it is permissible for Muslims to trade with *kuffar*. However, it is not permissible to drag the Muslims into *riba*-based debt which keeps us trapped in a position of subservience and humiliation. Nor is it permissible to accept the kuffar having leverage over us which prevents us from waging *jihad* for the sake of Allah. And nor is it permissible to pursue economic development which depends on allowing the *kuffar* to dictate how we educate our children.

Concretely speaking, how does the export of human resources from Pakistan to the *kuffar* work?

Extracting human wealth requires a lot of preparatory work. For a Muslim to reach the stage where he is willing and able to go and work for the *kuffar,* two things are necessary:

1) He must be disconnected from his religion and ignorant of Islamic rulings to the point that he is willing to neglect his religious duty of *jihad* and serve the *kuffar*.
2) He must be indoctrinated by the Western education system and its principles so that he can integrate into the workflow of Western countries.

Both of these objectives depend on the state-sponsored Pakistani education system, which itself is a vestige of British colonialism. Many aspects of education carry influence which affect a person's *aqeeda* and sense of Islamic identity. Language of instruction, accreditation systems, standardized testing, uniforms, manners, and ideologies embedded in curricula all affect a person's values and worldview. Even Islamic curricula delivered via Western methods will instill students with some Western values and prepare them for integration into Western cultural and economic contexts. Once students speak English and are used to Western habits and customs, it is much easier for Western countries to poach talented engineers.

## Weaponizing Education

Some fear that turning away from the Western system and building up Islamic educational institutions instead will cause the Muslims to "fall behind." This idea itself is part of colonial indoctrination. How is it that some of the countries that are supposedly the poorest and least developed, such as Afghanistan, Yemen and Somalia, are able to wage insurgencies that the United States cannot destroy? Yet countries with advanced militaries like Turkey and Pakistan are not only unable to fight America, but help them to wage war against Muslims instead?

The answer is that the modern models of development and education are in fact essential tools in the neo-colonial system. The *mujahideen* in places like Afghanistan and Somalia also pursue a kind of "development." They cultivated tribal alliances, formed shadow courts, built financing networks, honed insurgency tactics, established manufacturing facilities for weaponry, and founded Islamic education institutions. In this way, they were able to successfully frustrate the plans of the Crusaders to make them subservient to the international system that ultimately feeds Israel.

The Jews and Crusaders attempt to convince the world that the only true "development" is to have cities that look like Western cities, live in houses that look like Western houses, and study in universities that look like Western universities. They label anyone who does not match this description as "undeveloped." This is an echo of how Western powers in the colonial era would describe the rest of the world as "uncivilized."

The reality is that these ideas of development are meant to subjugate Muslims and extract human and material wealth from Muslim lands. The more Western educational institutions penetrate a Muslim society, the more effectively the West can extract wealth. It is by means of empty promises of "development" that the *kuffar* dupe Muslim states into allowing them access to the minds of Muslim children. If anyone opposes this evil plan, they accuse them of "backwardness." The vast majority of the Pakistani elite have been completely consumed by this deception. Many of them are complicit in propagating it, and have been since the colonial era.

The Pakistani state has consistently helped the *kuffar* to expand the Satanic neo-colonial secular education system. In 1423 H/2002 M, the Pakistani state accepted a $1.3 billion USD *riba* loan from the IMF with the condition of increasing the number of children in secular schools, especially girls. In 1432 H/2011 M, the state accepted another $400 million USD *riba* loan for bringing schools more into line with the educational standards of the *kuffar*. In 1440 H/2019M, they accepted another $6 billion USD *riba* loan from the IMF, with the condition that they distribute the funds to promote participation of children in the secular schooling.

Once Pakistan committed to maintaining the colonial pattern of exporting low value added goods and running a perpetual trade deficit, it was easy to force them into expanding the scope of secular educational institutions. The IMF and World Bank offered to stabilize the state and keep the elite in power on the condition that they increase access of the system of *kufr* to the brains of Muslim children. This system has effectively helped bring tens of thousands of Pakistanis into the service of the Zionist-Crusader war machine.

At the same time, they accepted money from America and Britain to attack what little remains of traditional Islamic education in Pakistan. Under US pressure, and as part of the US-led "war on terror," which was in reality a war on Islam, the Pakistani state formed the Pakistan Madrasa Education Board in 1421 H/2001 M to combat "extremism," (by which they mean authentic teachings of Islam) in Pakistani madrasas. Just one month after the blessed attacks on America, the UK's DFID started funding the Pakistani state to increase secular curriculum in madrasas and reduce Islamic curriculum.

In 1426H/2005 M, the state allowed the World Bank to set up a data collection program on Pakistan's madrasas. In 1436 H/2015 M, the state used this data to register all madrasas as part of the National Action Plan (NAP), which banned funding for madrasas from Muslims outside Pakistan, further increased secular curriculum, and reduced Islamic curriculum. The

NAP was supported by America, Britain, the European Union, the United Nations, and the World Bank.

Finally, in 2019, the government implemented the Madrasa Mainstreaming plan, in which the state took full control of all madrasas and made study of English, math, and science compulsory. This move was supported again by America, Britain, the European Union, the United Nations, and the World Bank.

At the behest of their Western and Jewish creditors, the Pakistani state consistently fought the already struggling and neglected madrasas, cutting off connections between the Muslim lands, and increasing the control and influence of the Jews, Crusaders, and their institutions.

The United States provided funding for training teachers, and also helped to provide intelligence and security assistance to protect both secular schools and "reformed" madrasas. The British *kuffar* helped to design new curricula, and also provided administrative assistance for the registration process. The neo-colonial World Bank also provided funding to the Pakistani state for madrasa reform, and the European Union sponsored programs to promote "religious tolerance" in Pakistani schools — in other words, promoting friendship with the enemies of Allah.

The Pakistani state helped and supported these filthy and degenerate disbelievers in every step of this process, granting the enemies of Allah intimate access to the minds of Muslim children. The explicit goal of this process is to prevent Muslim children from *jihad fi sabilillah*, and to bring the best and brightest students to the West to work as employees for the Zionist war machine. They thus deny Muslims the spiritual blessings, purification, and mercy of *jihad* in the path of Allah, *subhanahu wa ta'ala*. These events in the field of education are one of the clearest and most apparent pieces of evidence of the Pakistani state's treason against Islam.

By contrast, the *mujahideen* are fighting to push back the secular education system on frontiers where the British, American, and Russian *kuffar* were never able to subdue the fighting spirit of the Muslims. By virtue of their *jihad*, they have denied the *kuffar* access to Muslim children and thrown a wrench into the nefarious plot of the enemies of Allah. The *mujahideen* fought to close down hundreds of schools built by the *kuffar* while American planes bombarded them from the sky and the Pakistani military fought them on the ground.

The Muslim *mujahideen* also built schools, but unlike the Pakistani state, they received neither funding nor assistance from the *kuffar*. Schools built by the *mujahideen* are free from the influence of the *kuffar*, and children in them are instilled with a love of Islam, including the beautiful *sunnah* of *jihad fi sabilillah*. Of course, the neo-colonial Pakistani state destroyed many of these *madrasas* with help from the *kuffar*, but despite the sacrifice

of tens of thousands of *shuhada*, efforts to improve and expand Islamic education continue, although the disbelievers and their *munafiq* slaves hate it.

Admittedly, madrasas in Pakistan have a bad reputation. They did not develop this reputation for no reason. The current dismal condition of Islamic education is due mainly to the colonial influence which actively sought to make Islamic education inferior to secular, Western education. This became a self-reinforcing cycle; the British claimed that Islamic education was backward and Western knowledge was superior, and deprived Islamic schools of funding. As funding shifted toward secular schools, the quality of secular education improved and the quality of Islamic education declined, thereby validating British propaganda. The Pakistani state has unfortunately perpetuated this vicious cycle under the supervision of the *kuffar*.

With more funding and effort, traditional madrasas can produce graduates not only qualified in religious sciences, but also professional and technical skills that can address the needs of the Muslim *ummah*. However, this can only occur in territory outside the control of the agents of the *kuffar*, such as the Pakistani state. This means that the process of *jihad fi sabilillah* and building Islamic educational institutions must go hand in hand. Transitioning toward an Islamic system comes with hardship, but we must be prepared to sacrifice for the sake of Allah's religion.

To those who say that the Muslims will be harmed if they stop imitating the *kuffar* and integrating into the institutions and networks controlled by the Jews and Crusaders, we say:

إِن يَمۡسَسۡكُمۡ قَرۡحٞ فَقَدۡ مَسَّ ٱلۡقَوۡمَ قَرۡحٞ مِّثۡلُهُۥ

> **If a wound should touch you – there has already touched the [opposing] people a wound similar to it.**[11]

Reducing the scope of collaboration with the *kuffar* will come with pain and difficulty for the Muslims, but it will also deprive the Jews and Crusaders of a vital source of human capital. An important principle to consider here is the *fiqh* maxim:

درء المفاسد مقدم على جلب المصالح

Preventing harm takes precedence over gaining benefit.

[11] Surah Aal-e-Imran, 140

Even if we can derive some financial benefit by participating in the educational institutions and traditions of the *kuffar*, we do great harm to ourselves in the process. Not only does this ultimately provide abundant human capital to our enemies, it also indoctrinates the Muslims with materialist worldviews. Once a Muslim is infected by this thinking, they come to believe that jihad is impossible in our time, and that the only way to restore the honor of the Muslims is to sink deeper into cooperation with the enemies of Allah.

The number of Muslims who have become apostates or deviants due to the influence of the secular educational system is too many to count. Almost every Muslim family has at least one relative that matches this description. In some cases entire families have fallen into *kufr* by means of ideologies like secularism, humanism, and feminism. The colonial system of *kufr* (of which the education system is a key component) is a tumor centered in the West; its tentacles extend into the Muslims lands, feeding on the Muslims and spreading corruption at the same time.

Even if participating in this toxic system brings some wealth, this wealth is surely lacking *baraka*. Indeed, as time goes on and Pakistan sinks deeper into dependence on the *kuffar*, people's satisfaction with what they have only decreases, and their hunger for wealth increases.

Even if turning away from the neo-colonial system brings a decrease in wealth, it will bring an increase in *baraka*. Everything is beneficial for the believer. The Prophet ﷺ said:

عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ

> Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.[12]

And he ﷺ said:

إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا بَدَّلَكَ اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَكَ مِنْهُ

[12] Sahih Muslim, 2099

Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better for you.[13]

It is to be expected that the path of truth will be more difficult.

عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ النَّاسِ أَشَدُّ بَلاَءً قَالَ " الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلاَؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ " .

Mus'ab bin Sa'd said that his father, S'ad bin Abi Waqqas, said "I said: O Messenger of Allah, which people are most severely tested?" He said: "The Prophets, then the next best, and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him."[14]

The Prophet ﷺ also said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

If Allah wants to do good to somebody, He afflicts him with trials.

Although fighting the neo-colonial system entails difficulty, fears that abandoning Western education will lead to poverty and starvation are misplaced. Currently, large amounts of wealth flow to the *kuffar* as Muslims send their children to study in places like the US and UK. As we return to Islamic education and *jihad fi sabilillah*, that wealth will stay in the Muslim lands, supporting local economies instead.

[13] Musnad Ahmad, 23074
[14] Sunan ibn Majah, 4023

It is only by making such changes that the cycle of inferiority complexes and colonial dependence can be broken. This is why the *kuffar* use violence to back the construction of secular schools, and oppose the construction of truly Islamic schools with violence. This is why they reward the Pakistani elite with more *riba* loans in exchange for expanding secular education.

The nature of this system is beyond the control of elected officials. Democratic elections serve mainly to dupe people with false hope. Experience in Pakistan and elsewhere has proven again and again that no matter who is in charge of neo-colonial states, they will always do what they are designed to do — drain the wealth of the Muslims and empower the *kuffar*.

# Explaining the Support of Sincere Scholars for the Pakistani State

Once we understand the role of neo-colonial wealth extraction in fueling the dominance of the Jews and Crusaders, it becomes very clear that the Pakistani state serves the interests of the enemies of Allah. Military and intelligence collaboration with the West is a clear example of this, but this is actually less serious than facilitating expansion of the Western education system. A military occupation may lead to deaths of Muslims and looting of wealth, but neo-colonial educational institutions spread *kufr* among the Muslims and perpetuate a permanent condition of servitude and humiliation.

Why is it, then, that so many Islamic scholars continue to support the Pakistani state?

Firstly, there is no shortage of hypocrites. From the East to the West, and from the beginning of the colonial period, hypocritical scholars have served the interests of the Jews and Crusaders. These *munafiqeen* twist, distort, or take *sharia* evidence out of context to support the enemies of Islam. The Prophet ﷺ said:

إن أخوف ما أخاف على أمتي من بعدي الأئمة المضلون

What I fear most for my ummah after me are the misguiding imams.[15]

In another narration, he ﷺ said he feared such leaders for his *ummah* even more than the Dajjal. Some of the *fuqaha* mentioned that the meaning of this hadith encompasses both scholars and leaders. Many narrations indicate that as we approach the *akhira az-zaman*, the number of wicked and hypocritical scholars will increase, as will misguidance.

But not all of the scholars who regard the Pakistani state as legitimate are insincere. So how is it that sincere scholars are not able to see the great harm caused by the current state of affairs? Learning the story of colonial manipulation of education can help to answer this question.

Shaitan and his *awliya* know that the key to corrupting a people is to corrupt or deceive the scholars, and they have long worked toward this goal. The British *awliya* of Shaitan worked from very early on in the colonial period not only to support corrupt scholars, but to corrupt

[15] *al Silsalah as Sahih*, 1582

the entire system of Islamic education and to weaken and marginalize the *ulema*. Manipulation of the education system was a key part of the British takeover of the subcontinent, just as it is a key part of maintaining the dominance of the *kuffar* today.

## British Subversion of Islamic Education

The first British-controlled madrasa was established in 1195 H/1781 M in Kolkata by Warren Hastings, very early in the process of British territorial expansion in India. Initially, the madrasa taught only Islamic subjects such as hadith, tafsir, and fiqh, but unlike other madrasas, under British supervision. Attending the madrasa (and submitting to British supervision in the process) became a requirement for getting jobs in the colonial administration.

The British method was very clever and subversive; if they had immediately tried to impose British subjects on the population, there would have been a backlash from the Muslims. But giving the school an Islamic appearance allowed the Muslim population to get comfortable with the idea of British control of education.

After some years of operation, the madrasa gradually introduced English, mathematics, science, and other Western subjects. This meant that anyone who wanted to reach a position of power and authority in society had to subject themselves not only to British supervision, but also indoctrination with a British worldview. In this way, the British gradually engineered a mentally colonized class of elites to serve their interests.

At first, secular and Islamic subjects were taught side by side. As time went on, however, education was split into two tracks — secular and religious. Secular studies were limited to higher status students, while traditional Islamic studies remained open to lower classes. Later, more Western subjects were gradually introduced, with the explicit goal of creating a class that is "Indian in blood and colour, but English in tastes, opinions, morals, and intellect."[16]

This approach was deliberately designed to make Islamic education seem irrelevant and associate it with low social status. At the same time, Western education would be associated with prestige, honor, wealth, and high status. This was a subtle and gradual way of attacking and degrading Islam itself to make it seem backward, outdated, and useless.

The long-term effect of this was a serious decline in both the overall level of Islamic knowledge among the Muslims and the quality of religious scholars and leaders. Islamic education became the domain of impoverished or untalented students, with no real

[16] Thomas Babington Macaulay, Minute on Indian Education, 1250 H/1835 M

relevance or usefulness for society. Until today, the most promising and bright students are sent to be indoctrinated by the *kuffar*, while the dimwitted and impoverished are sent to Islamic madrasas.

The British-engineered secular-religious divide meant that Islamic scholars were equipped only for tasks like serving as imams in *masajid* or as madrasa teachers. They lacked critical training and skills necessary to apply Islamic knowledge to modern problems, not only in theory, but in action. Abul A'la Maududi and Israr Ahmed, *rahimahuma Allah*, wrote and spoke extensively on this problem, and even started a number of educational initiatives to address it. These solutions had limited success, however, due to the strong support of the Pakistani state for the British colonial tradition of education.

As a result of the colonial legacy, many modern Islamic scholars make brilliant contributions to sciences of Quran and hadith, and are adept at dealing with the issues that the British relegated them to, such as matters of personal status and morality. The study of matters of politics, warfare, administration, and economy, however, have been delegated almost entirely to graduates from the secular, Western system. This leaves us with a class of political and military leadership largely bereft of *taqwa* and religious knowledge, and a class of religious scholars disconnected from matters of politics, government, and war.

Restoring the position of Islamic education requires reversing the reforms made by the British, such that high positions in military and government require Islamic education. Just as the British gradually turned Islamic education into the domain of the lower classes, those who pursue only secular education must be confined to insignificant, lowly positions in society. They must be supervised and reformed by those with high Islamic moral character and knowledge. This is not only a matter of reforming society; it is a necessary part of giving Allah's religion the honor it is due..

Reforming the education system without reforming the state is impossible. It was only after the British takeover of the Bengal Subuh in 1150 H/1757 M that the British were able to begin manipulating Islamic education. Likewise, it is only after Islamic conquest of territories ruled by the neo-colonial system that true Islamic institutional reform can occur.

Since the government and economy of Pakistan are based upon the secular, neo-colonial education system, most of the nation's wealth is controlled by those who have a vested interest in maintaining the system. Individuals with a secular education background control the media, finance electoral campaigns, manipulate public opinion, and bribe officials in order to maintain their influence. Democracy runs on money, so whoever has the money can control the system.

# Disempowering Islam Through Secularization

Even if an Islamic curriculum is filled completely with beneficial knowledge, as long as it is detached from worldly utility, it has been *secularized*. This is why the attempts to reform the educational system by sincere Muslim scholars, like Abul A'la Maududi and Israr Ahmed, have met with limited success. As long as secular, Western education acts as the gatekeeper to political and economic power, Islamic educational initiatives will remain marginal. Muslims donate money for Islamic education, and will be rewarded for this, *in sha Allah*, but Islamic institutions do not provide real economic returns on investment. Graduates from Islamic institutes struggle to earn livelihoods, and lack the skills needed to restore Islamic government.

Secularization has affected many expressions of Islamic spirituality in modern times. For example, the problem of detaching *deen* from real economic and political power is also apparent with *Jamaat at-Tabligh*. While there is tremendous *khair* in the *da'wah* activities of the *Tabligh*, they make the mistake of equating their system of *khurooj* to the *jihad fi sabilillah* practiced by the sahaba, *radhi Allahu anhum*. *Tablighis* often compare leaving home and family behind for the sake of *da'wah* to the way the *sahaba*, *radhi Allahu anhum*, would leave everything behind and go out for the sake of Allah, *subhanahu wa ta'ala*.

The key difference is that when the *sahaba*, *radhi Allahu anhum*, went out for the sake of Allah, they would return with grain, gold, horses, camels, weapons, slaves, and other spoils of war. They would then use this wealth to provide for their families and to build the strength of the Islamic state. By contrast, when *Jamaat at-Tabligh* goes out on their *khurooj*, they finance themselves with money earned by hard work and come back empty handed, having spent everything on their travel expenses.

*Zuhd* is an essential part of Islamic spirituality, and some *zahidin* may look down upon the pursuit of wealth, but we must always hold up the *sunnah* as our guiding light. The Prophet ﷺ was the furthest from attachment to the wealth of this world, and yet in the course of his *da'wah* he brought large amounts of wealth into *bait al mal,* strengthening and fortifying Islam and the Muslims in the process.

*Jamaat at-Tabligh* extols the virtue of detachment from dunya by leaving everything behind for the sake of the *deen*. However, the *mujahid* who immerses himself in war and is surrounded by death embodies a much higher level of *zuhd* than the *da'ee* who leaves behind his job and family to preach. Especially in our time, committing to *jihad fi sabilillah* means letting go of attachments to this world and living with a high level of awareness of death.

The problem of Islamic education disconnected from *jihad fi sabilillah* has parallels to the problem of *Jamaat at-Tabligh*. Money goes into Islamic education institutions, yet the knowledge that is obtained in them does not feed families or increase the economic or military power of the Muslims. Administrators of Islamic educational institutions are faced with a conundrum; either compromise Islamic curricula so that students can be competitive in the labor market, or remain trapped in the cycle of producing graduates that remain part of a disadvantaged underclass, mocked and reviled as backward by wealthy graduates of secular institutions.

Both *Jamaat at-Tabligh* and modern Islamic education, both our *da'wah* and our *ulema*, are suffering from the effects of secularization. This process attempts to separate religion from the domain of politics and economics, and make Islam purely a private matter of personal worship and private opinion. Graduates of Islamic educational institutions become teachers, imams, or employees of awqaf ministries and charities. They often depend on charity for meager salaries. They have no direct experience with war or politics, and as such can hardly issue authoritative *fatawa* on these subjects.

Educational institutions directly linked to *jihad fi sabilillah*, however, do yield real profits. *Mujahidin* raised on pure Islamic curricula attain levels of *iman* and *yaqeen* sufficient to achieve total internal acceptance of death; the same *sakeena* that descended on the companions of Badr, *radhi Allahu anhum.* With this certainty, they are able to confront numerically and technologically superior foes without faltering or fleeing. In the process, they capture *ghanima* which is used to provide for the needs of the Muslims and to finance *jihad fi sabilillah* — the peak of Islam and the pinnacle of *'ibadah*.

They gain control of land, implement *sharia* on it, and collect *zakat*, '*ushr*, *kharaj*, and *jizyah* from the population. They ensure the proper administration of *awqaf*, preventing wealth from being embezzled by corrupt individuals, and directing it toward the benefit of the Muslims. This is not nostalgia for some imaginary past; this is a reality that many thousands of *mujahideen* are living today, although government-aligned scholars dismiss them as *khawarij* with flimsy arguments.

This is the Islamic system, and this is the Islamic economy. By contrast, the neo-colonial system is characterized by chronic inflation, *riba*, and debt; an export-oriented economic model that serves the interests of our enemies rather than the Muslim *ummah*; parasitic, mentally colonized elites that rob the wealth of the Muslims and spend it imitating the *kuffar*, and militaries so chronically dependent on our enemies that they cannot lift a finger against the Zionists or their allies.

The British Crusaders fought hundreds of battles, lost tens of thousands of soldiers, and killed millions in order to restructure the political and economic system of the Indian subcontinent. It is naive to think that this situation can be reversed by kind manners,

protests, elections, or appeals to the United Nations. What was taken by force cannot be regained except by force.

As an *ummah*, we are caught in a vicious cycle; we struggle to raise scholars with deep knowledge of both *sharia* and present realities. We are trapped in cycles of neo-colonial exploitation because we lack a vision for change that is both practical and conformant with the Qur'an and sunnah. Yet we are unable to formulate such a vision because neo-colonial states maintain the marginalization of Islamic education and supremacy of secular educational institutions.

The struggle for the minds of the Muslims is perhaps the most important front in the global war of *iman* against *kufr*. Members of the Pakistani governmental establishment, regardless of their intentions, become pawns in the dirty game of secularizing Islamic institutions. This reality is hidden by propaganda campaigns and slogans that present an Islamic image.

If scholars are not aware of these realities, then those who are aware must communicate these issues to them. The present situation is untenable. Scholars are calling for *jihad* against Israel, and graduates from the secular, Western education system are mocking these as being detached from reality. Despite calls from the *ulema* and the growing will among the Muslim masses to fight, the political and military establishment offers nothing more than lip service to the idea of *jihad.* Meanwhile, the state continues to take on more *riba*-based debt from the *kuffar*.

Decades of experience leave no doubt that *riba*-driven "development" is not a viable means of empowering Islam. On the contrary, military strength obtained by means of *riba*-based debt has only made the possibility of true *jihad fi sabilillah* more remote. Meanwhile, movements around the world, possessing not even one hundredth of the resources of the Pakistani state, have been effectively draining the political will and economic strength of the Crusaders despite enduring constant bombardment.

We have the ability to fight, but we are too attached to the benefits that come with being neo-colonial subjects, and too unaware of the harms that come with this willing submission. Those that claim that opposing neo-colonial states brings more harm than benefit must be able to demonstrate that they understand the harm that comes from the support these states provide to the enemies of Allah.

This in itself is a byproduct of the secularization of education. Since the present education system does not teach us the true harms of subservience to the Jews and Crusaders, we perceive the possibility of *jihad fi sabilillah* as bringing more harm than benefit. We fear what we may lose from the wealth obtained by means of this subservience.

The project of raising up Muslims and scholars who are aware of these realities is directly linked to *jihad fi sabilillah*. It is only through *jihad fi sabilillah* that we can establish

institutions free from the influence of distorted manmade laws and colonial legacies. Educational efforts must always go hand in hand with armed struggle, both for the rectification and guidance of the *mujahideen,* and for effectively responding to the spurious arguments of the hypocritical and misguided scholars.

It is only from territories governed by Allah's *sharia* that pure, uncensored, and authentic Islamic media and teachings can be produced and disseminated. The physical battles fought with bombs and bullets are essential not only to establish the rule of *sharia*, but also to gain ground in the battle that is taking place in the minds of the Muslims.

# The Reality of the India-Pakistan Rivalry

One of the most common charges levelled against the *mujahideen* in Pakistan is that they are backed by India. There is no point in speculating on what intelligence agencies do without clear proof; the nature of multi-party conflicts is that some parties benefit from fights between other parties. The Romans benefitted from the fight between the Muslims and apostates during the Wars of Ridda, and they also benefitted from the *fitna* between Mu'awiyyah and Ali, *radhi Allahu anhum*. The mere presence of an interest does not make someone an agent, although wise leadership will always consider the broader implications of a conflict.

In the short term, India may have an interest in an internal conflict in Pakistan, but in the long term the Indian establishment very much prefers the Pakistani government to the empowerment of the *mujahideen*. In fact, the idea of the Pakistani state collapsing terrifies Hindus, partly because it would allow more operational freedom for *mujahideen* to plan and execute operations in Kashmir and elsewhere. Retired Indian general and military analyst H.S. Panag warned about this in an article he wrote addressed at Indian policy makers:

> A failed, anarchical Pakistan will be a nightmare for India and the world. Imagine a nation armed with nuclear weapons dominated by religious fanatics with a death wish. It will team up with the Taliban in Afghanistan to establish an Islamic Caliphate. The consequence for J&K would be horrendous and the proxy war will spill over into the hinterland of India.

Panag is well aware of the neo-colonial mechanisms used to control Pakistan. He closes his advice to the Indian government by saying:

> It would be prudent for India to strive for a stable Pakistan as part of the international order whose conduct can be controlled with economic strings.[17]

If Indian officials are calling to control Pakistan by using "economic strings," then every Muslim must ask themselves what these strings are. Who pulls the strings, and who in Pakistan allows them to be pulled, or prevents them from being cut?

[17] Lt Gen H S Panag. *Pakistan is imploding. A failing neighbour will be a nightmare for India and the world.* The Print.

# How India Controls Pakistan

The control and stabilization of the Pakistani state revolves around *riba*-based debt. This in itself points to the wisdom of Allah's prohibition of *riba*, and the wisdom of the Rasulullah ﷺ in fighting those who refused to give it up.[18] In 1446 AH/2024 M, the Pakistani state's external debt was around $130 billion, with $30 billion due for payment. Of that amount, close to $4 billion is *riba*. Total annual debt servicing amounts to more than 50% of the state's budget.

How is this cursed, *riba*-bearing debt used to manipulate and control Pakistan?

First, it keeps the state locked in a perpetual cycle of dependence. In order to continue paying government salaries and public welfare benefits, the state needs more loans, and it can only secure these loans if it continues to pay the old loans. The state also has to cooperate with Jewish and Crusader political agendas, or else the loans will be cut off. Since the debt is based upon *riba*, the amount the state must pay is always increasing, making it impossible to get out of debt.

The salaries and programs funded with this *riba* debt pacify the population, preventing a popular uprising. However, they also corrupt the society at the same time. Consider the impact of two social welfare programs in Pakistan, the Benazir Income Support Program (BISP) and the Ehsaas program. These are described as "poverty reduction" programs, and have been praised by prominent Zionist-American institutions such as the World Bank. In particular, these programs provide financial support to divorced women, which encourages women to divorce rather than be patient and respectful with their husbands.

These programs have received substantial direct support from the Asian Development Bank (which gets 6.3% of its capital from India), the World Bank (which receives 3% of its capital from India), and the IMF (which receives 2.6% of its capital from India). The BISP has also benefitted from hundreds of millions in funding from the UK Department of International Development. These programs are not necessarily an initiative that the Pakistani state adopted willingly; some IMF loan packages required that the Pakistani state commit to expanding BISP and Ehsaas.

This means that the loans the Pakistani state needs to survive come mainly from Zionist-aligned powers like the US, UK, EU, and India. It is especially ironic that the Pakistani military constantly accuses *jihadi* groups in Pakistan of receiving funding from India without any evidence, while the Pakistani state regularly receives funding from India on verifiable public record.

[18] Banu Thaqif of Ta'if offered to accept Islam on the condition that they be exempted from the prohibition on *riba*. Rasulullah ﷺ refused and fought them instead.

This state of affairs raises a number of questions. How can the Pakistani state truly fight the Hindus when they are collecting funds from India? Why, if India claims to view the Pakistani state as an enemy, is it financing social welfare programs in Pakistan? And why, if the Pakistani state views India as an enemy, does it depend on Indian money for survival?

From India's side, they stabilize the Pakistani state, and by extension suppress true *jihadi* movements. They also gain leverage over Pakistan, since they can threaten to withdraw funds or use their voting power in the ADB, IMF, and World Bank against Pakistan. For the Pakistani state, they have no choice but to accept this money, since they need it to stay in power.

The Pakistani state also needs loans to stabilize the currency. If these loans are cut off, the currency will collapse, the salaries of government employees will become worthless, and social welfare will become insolvent. This would almost certainly lead to mass uprisings, riots, and looting. Under these circumstances, international institutions like the ADB, IMF, and World Bank (in which India is a major stakeholder and decisionmaker) can easily control and manipulate the Pakistani state with financing conditions.

Not only can they prevent the state from effectively fighting India with these conditions, they can also suffocate any attempts by Pakistan to move toward economic independence. Most of the debt is denominated in foreign currencies like US dollars, so they have to keep the economy focused on cheap exports in order to obtain dollars. Since Jews and Crusaders control the issuance of dollars, this means the Pakistani state is forced to provide Zionist-aligned forces with their needs in order to survive.

Finally, this *riba*-driven "stabilization" also helps the *kuffar* to extract wealth from the country. Many loan packages come with requirements to expand taxation. This has led to the introduction of general sales tax (GST), bringing more small farmers and business people into the taxation system, campaigns against tax evasion, and increasing tax rates. This forces ordinary Muslims to work harder to get money to pay taxes to cover their expenses. It also pushes more women to work outside the home, rather than maintaining their *haya* and teaching good morals to children.

But how does forcing women to work outside the home help the *kuffar* to extract wealth from the Muslims?

The answer is through inflation. The more involved the people become in the formal, monetized economy, the more vulnerable they become to inflation. If the value of the currency goes down, the people lose the value of their savings or salaries. A housewife who works at home, raises chickens and vegetables, and makes items for her family loses nothing when the currency drops. A woman who receives a salary and has a bank account, however, loses a lot of purchasing power when the currency crashes.

So in effect, the currency acts as a tool which Jews and Crusaders can use to plunder the wealth of the nation. They do this by borrowing large amounts of Pakistani rupees and then using them to buy dollars or other stronger currencies. Selling pressure on the Pakistani rupee generates excess supply of rupees, causing the price to crash. This triggers a panic as people try to move their rupees into dollars, gold, or foreign real estate. Speculators then buy back rupees at a much lower price than they sold them for, and use them to pay back the original loans, taking a large profit in the process.

In this way, Zionists and their allies are able to literally take rice off of the plates of Muslim children. Their profits go back into the international financial system where they are invested in many profitable ventures, including arms manufacturers that produce the bombs used to kill Muslims in Gaza and elsewhere.

All of this could be avoided by banning *riba,* but the Pakistani state depends on it for survival. These are the "financial strings" that keep the country under control. These "strings" are why the Pakistani establishment will never do anything significant against Israel, or even do anything to truly change the balance of power on the subcontinent.

The money that India and the "international community" spends to prop up the Pakistani state is a small investment compared to the value they get from it. The Pakistani state suppresses all true Islamic movements, exports low-priced food and clothing for Zionist-aligned nations, and maintains an education system that sends Pakistan's best minds to Western countries allied with Israel and India.

## Modern Continuation of Divide and Rule

The West does not want a large-scale conflict between Pakistan and India, but it does want continuous tensions. This is a continuation of colonial era "divide and rule" policies. Tension between Pakistan and India helps the West to sell high value-added weapons, thus extracting more resources. Structural dependence on imported weapons systems also provides yet another tool used to manipulate and control the Pakistani state.

The best example of this dynamic is Pakistan's F-16 fleet. The fleet was paid for mostly by aid from America, but the cost of maintaining the fleet is very high — as much as US$300 million per year. In the past, the US helped to pay maintenance costs, but has now suspended this aid. This means the Pakistani state must now pay for maintenance, contributing to chronic debt. The majority of these funds go toward paying for spare parts, software updates, engine overhauls, and other such expenses, all of which benefit America.

Although the Pakistani state acquired the F-16 fleet with the intention of countering India, the US has pressured the state to use them almost exclusively against Muslims. They have indeed been used to kill thousands of Muslims who were striving to establish Allah's *sharia*. While F-16s are useful in fighting India, the West takes care to ensure that the Pakistani state does not obtain the capacity to seriously threaten India, and certainly not the West. Pakistan's F-16s are a weaker model of the plane inferior to American and Israeli variants. Due to both political and technological constraints, much of the Pakistani state's expensive military hardware is useful for only two things; killing Muslims and enriching the *kuffar*.

Even the ISI's proxy forces, such as Lashkar-e-Taiba, ultimately end up dividing and weakening the Muslims.

First, since these groups are dependent on the ISI for training, equipment, and logistical support, they cannot do anything that goes against the state's interests. Since they are beholden to the ISI, the *kuffar* can indirectly exert pressure on them to reduce their operational scope and effectiveness.

Secondly, the jihadi impulses of the brave Muslims of Pakistan can be directed into these organizations, depriving jihadi groups outside of the state's control (and the indirect influence of the *kuffar*) of support and recruits. This helps to explain why the West continues to tolerate the ISI's proxy war in Kashmir — it is ultimately useful for preserving the neo-colonial regime in Pakistan. In this way, Muslims who wish to participate in *jihad fi sabilillah* are pushed toward "approved" groups, which are ultimately limited by political pressure from the *kuffar*, and away from genuine jihadi groups that present a true threat to the Jews and Crusaders, who are labelled as terrorists, extremists, and *khawarij* by the state and its supporters.

Pakistan itself is designed so that it can never truly be a threat to India. The geography, population, and resources make it impossible to gain the upper hand over India. Sinking deeper into debt and servitude to the *kuffar*, whether Western or Chinese, will not change this bitter reality. The only way the Muslims can effectively counter India is by turning toward pan-Islamic unity on the basis of *sharia* rather than nationalism. Fighting over borders, expelling or excluding Muslims based upon their nationality, and indoctrinating children with nationalist rhetoric perpetuates a cycle of weakness and dysfunction.

The political and business elite of Pakistan will never willingly step aside to make room for any kind of Islamic political unity, because they are rewarded richly by the neo-colonial system for collaborating with the Zionist world system. Genuinely implementing *sharia* and standing up to the Jews and Crusaders would mean getting cut off from the Zionist-dominated international financial and economic system. In such a scenario, Pakistani elites would have their considerable assets and bank accounts in Western countries frozen and seized.

Despite all of their posturing against India and the sincere intent of some members of the military and political establishment, the Pakistani government is actually impeding effective confrontation with India rather than moving toward it. This matter cannot be solved by changing political leadership; Pakistan has been built from the ground up according to rules designed to preserve Western hegemony. A true movement to end the neo-colonial system cannot play by the rules laid down by the colonizers.

As long as Pakistan is ruled by a state based upon Western laws and ideologies (such as nationalism), dependent on debt from the kuffar, and operating a military dependent upon technology controlled by the *kuffar*, it is impossible for Pakistan to seriously confront India or liberate Kashmir from Hindu rule. There is a way, however, that the Muslims of Pakistan can do great damage not only to India, but also the West and Israel. Namely, the "nightmare scenario" that strikes terror into the hearts of policy makers in both Washington and New Delhi; a takeover of Pakistan by *jihadi* forces.

Some Muslims and fear that the collapse of the state would enable India to gain influence in Pakistan or seize territory. These fears are unfounded. State collapse would mean that the Islamic groups currently suppressed by the Pakistani state could proliferate, educating the masses of Muslims about the obligation of *jihad fi sabilillah*. The *mujahideen* could start planning and executing attacks against both India and Zionist interests, such as shipping through the Strait of Hormuz. Muslim immigrants seeking to fight in the path of Allah would flock to Pakistan from all corners of the world, just as immigrants flowed into Iraq after the US invasion.

This would certainly trigger a response from the West and India. Losses in centralized military industry to airstrikes could be replaced by a decentralized military industry manufacturing weapons specialized for asymmetric war, and not dependent on alliances with the kuffar. This model of insurgency is proven in multiple countries across the Muslim world with fewer resources and capabilities than Pakistan. With the Pakistani state's censorship out of the way, elements of the military could be exposed to the correct understanding of Islam and would likely defect the *mujahideen*.

India's military hardware would mostly be useless against a true underground asymmetric force. Most expensive equipment, such as the F-16 fleet, would likely be destroyed by America soon after the collapse of the Pakistani state. An attempted ground invasion by India would be a fatal error, as a high intensity insurgency would almost certainly follow. India has nowhere near the capacity to achieve any of the strategic objectives of such an intervention. Consider the experience of Kashmir; India deployed over 400,000 troops to subdue approximately 10,000 Muslims with inferior equipment. For reference, the population of Jammu and Kashmir is 16 million, and supplies had to be smuggled through tightly controlled borders over rough terrain.

How could India possibly occupy Punjab, then, with a population of over 120 million and relatively easy and open supply routes to neighboring regions? Given the intense hatred of the Pakistani people for the Hindu idol worshippers, such a scenario would be a quagmire that would make the US occupations of Iraq and Afghanistan look like child play. The Indian military's capacity for counter-insurgency is substantially weaker than the US's, so attempting to fight inside Pakistani territory is unthinkable. In fact, there is no greater opportunity for the Muslims of Pakistan to weaken and degrade India than to pull them into such a hopeless counter-insurgency mission.

India does not have the economic power, the military hardware, or the intelligence capacity to succeed in such a scenario, even with a total collapse of the Pakistani state's conventional military power. Furthermore, an Indian occupation would likely face significant political barriers to any kind of sustained occupation from around the Muslim world, since millions of Muslims would mobilize against the hated Hindus.

## The Nightmare of the Hindus, Jews, and Crusaders

The Pakistani military's clinging to expensive, Western military hardware is holding the Muslims back from effectively fighting the Hindu *mushrikeen*. We must purify our minds of both legal concepts and military doctrines that prevent us from adopting an attitude of total war toward the Hindus and the West. Pakistan is well positioned to shift toward an asymmetric military doctrine based upon disruptive techniques and technologies such as drones, cyberwarfare, infiltration, sabotage, tunnel warfare, decoys, attacking maritime and aerial transport with both guided missiles, and *istishhadi* operations.

If the parasitic, mentally colonized Pakistani elite are removed from power or forced to flee to the protection of their Western masters, the productive power of the Muslims in Pakistan could build an asymmetric military industry more powerful than Iran's. Such an industry could terrorize not only India, but supply Sunni Islamic insurgencies around the world, just as Iran's military industry supplies regional Shia proxies.

With the West increasingly occupied with other conflicts, their ability to intervene in the event of a jihadi takeover is at its lowest point in decades. The failure to subdue the *mujahideen* in Iraq and Afghanistan has decimated American political will for extended counter-insurgency operations. Although it entails great difficulty for the Muslims, dragging the West into a counter-insurgency operation in Pakistan would be a great opportunity for draining the American empire and accelerating its fall, thereby ending the Zionist occupation of Filastin.

So why, if we claim to oppose the Hindus, Jews, and Crusaders, would we try to prevent their nightmare scenario from becoming a reality? If someone truly wishes to fight Israel

and India (which requires fighting America), why would they expend so much effort to prevent an outcome that the Jews, Christians, and Hindus all fear so much?

Afghanistan was one of the most humiliating and damaging episodes in American history. The debt from the Afghanistan war is a major contributing factor to Trump's popularity in American politics. Trump's hypernationalistic policies and trade wars, in turn, have destabilized both America and the broader Zionist-dominated international order. As damaging as events in Afghanistan were to the American economy and their prestige, American political and military leaders have consistently said that "losing" Pakistan (to true Muslim *mujahideen*) scares them much more than defeat in Afghanistan.

Joe Biden, for example, was quoted as saying:

> Pakistan is 50 times more important than Afghanistan for the US.[19]

Adam Roberts, one of the UK's top international relation scholars, said:

> The simple truth is that Pakistan is a far larger, more powerful and generally more important country than Afghanistan. If the price of saving Afghanistan were to be the destabilization of Pakistan, it would not be worth paying.[20]

Former US Secretary of Defense James Mattis wrote:

> Of all the countries I've dealt with, I consider Pakistan to be the most dangerous, because of the radicalization of its society and the availability of nuclear weapons. We can't have the fastest-growing nuclear arsenal in the world falling into the hands of the terrorists breeding in their midst. The result would be disastrous. The tragedy for the Pakistani people is that they don't have leaders who care about their future.[21]

The Secretary of Defense of the United States believes Pakistan to be the most dangerous country in the world. Zionist and Crusader leaders all agree with Indian leadership that the best defense against this danger is to maintain the stability of the neo-colonial Pakistani state. The British and Americans were willing to accept defeat, humiliation, and the loss of trillions of dollars in Afghanistan in order to ensure the survival and stability of the Pakistani state. How can someone who opposes Israel not wish for an outcome which America views as many times worse than their defeat and humiliation in Afghanistan?

The damage that a takeover of Pakistan by *mujahideen* would do to the US, and by extension Israel, could fill a book on its own. Nuclear weapons loom large, and the US and Israel have

[19] Mark Mazzetti. *The Devastating Paradox of Pakistan*. The Atlantic.
[20] Submission by Adam Roberts, Foreign Affairs Committee of UK Parliament
[21] James Mattis, *Call Sign Chaos*

contingency plans in place in case *mujahideen* take control of Pakistan. These plans are very expensive and dangerous, however, and even if they succeed, there are many other reasons that "losing" Pakistan to the *mujahideen* would be a devastating blow to the Jews and Crusaders.

The Zionist-dominated international order would lose a valuable source of cheap labor and talent, as well as a lucrative market for consumer goods and military technology. The US, whose budget and productive capacity is already strained by massive military grants to Ukraine and Israel, would be stretched even thinner supporting India and other regional proxies. Instability and conflict would drive up energy prices, increasing the cost of consumer goods and destabilizing more Western-backed regimes around the world in a domino effect.

Especially if this kind of pressure coincided with a confrontation between the US and China, it could easily cause a chain reaction leading to the collapse of both America and Israel. US president Barack Obama admitted that Pakistan is an existential threat to America (and by extension Israel):

> Pakistan ... I think poses a mortal threat to the security and safety of our country and the world ... We cannot underscore (enough) the seriousness of the existential threat posed to the state of Pakistan by the continuing advances, now within hours of Islamabad, that are being made by a loosely confederated group of terrorists and others who are seeking the overthrow of the Pakistani state, which as we all know is a nuclear-armed state.[22]

A victory by the *mujahideen* against the neo-colonial state of Pakistan would be a huge morale boost for *jihad fi sabilillah* around the world. The Muslims of Pakistan are very generous when it comes to supporting *jihad* in other regions, and the considerable productive potential of Pakistan would be directed not only toward fighting India, but also fuelling Islamic insurgencies elsewhere in Asia and Africa.

Destabilization of other Western-aligned regimes would make more takeovers by Muslims around the world increasingly viable and likely. *Mujahideen* in many regions have succeeded in gaining authority in many cities and regions during the course of the American-led war against Islam, but they have struggled to hold on to these gains. The main reason for this is the inability to provide services and economic benefits comparable to those of the Zionist world system.

The more markets that are disrupted by Islamic movements, the less benefits the Zionist-aligned global markets will be able to offer, and the weaker regimes allied with Jews

[22] Barack Obama, White House Press Conference

and Crusaders will become. More inflation and more expensive commodities means less capacity to pacify the ignorant with food and entertainment.

This could contribute to a cascading collapse of many regimes across the Muslim world. Each region that re-establishes *sharia* will begin to support the establishment of *sharia* in other areas, building momentum. Thus, even if the *kuffar* are able to neutralize Pakistan's nuclear arsenal, true implementation of Islam in Pakistan is still an existential threat to America and Israel.

While the *jihad* in Filastin is a noble and worthy cause, you will never find America speaking in the same fearful tone about Hamas as they do about jihadi groups in Pakistan. When it comes to the global war on Islam, Pakistan actually offers many opportunities that Filastin does not. The Indian subcontinent was once referred to as "the jewel in the crown of the British empire," and the modern world order is built on subjugation and exploitation of the subcontinent. This means that losing that "jewel" carries the danger of bringing down the entire system.

India is more important than Pakistan as a source of neo-colonial wealth for the West. However, a total war between Muslims and Hindus in the subcontinent would disrupt wealth flows out of both Pakistan and India.

An asymmetric warfare strategy implemented by pious Muslims is a far more potent threat to India, the West, and by extension Israel, than the present Pakistani military. Such a scenario does not even require the *mujahideen* to take over the government in Islamabad—it would be sufficient for the government to become weak enough that they are unable or unwilling to stop the *mujahideen* from operating freely in large areas of the country. The *kuffar* call this a "terrorist safe haven."

Many fear the economic consequences of this strategy. True decolonization would indeed cause an economic fallout. However, the transition from neo-colonial subjugation to *sharia* and *jihad* would not be as painful as many expect. We must be aware that the *kuffar* operate psychological warfare programs that aim to convince the Muslims that we cannot live without their domination. They reinforce this idea by imposing sanctions on anyone who fights against them, but as their power fades, so too will their ability to punish those who defy them.

The actual hardship of exiting the neo-colonial system, then, is actually due to the unwillingness of the Muslims to fight. If Muslims fight the *kuffar* and deprive them of natural and human resources, the kuffar will lose some of the strength they need to impose sanctions on Muslim countries. As they lose this strength, more Muslims will be able to rise up and fight in the path of Allah, even further weakening their ability to impose sanctions.

The downfall of the parasitic Pakistani elite would also prevent large amounts of wealth from leaving the country. If elites are no longer depositing funds in foreign bank accounts, purchasing real estate in the West and Gulf countries, sending their children to expensive universities in England and America, purchasing Western luxury items and cars, and so forth, that wealth can go to ordinary Muslims instead.

Transitioning from reliance on imported military hardware to local production would also generate many jobs. Disruption of subsidies programs like the Utility Stores Corporation would increase hardship for some in the short term, but it would also generate new opportunities for small farmers and local distribution networks. State run subsidies programs tend to favor large producers with connections to the state and military elite, which serves to concentrate wealth in the hands of a few mentally colonized families.

The rise of an Islamic system in Pakistan would divest these families of their wealth, since their wealth depends on *haram* means such as *riba,* corruption, and manipulation of the legislature. This is one reason why the elite are so intent on preventing the rise of an Islamic movement in Pakistan. With better wealth distribution, consumption would also increase, which would boost the local economy. This would improve conditions for many Muslims. However, elites who control media and education have financial interests in convincing the Muslims that true *jihad* would lead to mass death and poverty.

After decades of fighting in Filastin, many of the mujahideen realized that fighting the Zionist Jews without fighting America was not effective. The Jews were continuously resupplied and reinforced from America. This is why Sheikh Usama bin Laden, *rahimullah*, took the initiative to drag America into unwinnable wars and drain them economically.

The situation with India is similar in many ways. Fighting India while the West wishes to maintain the status quo in the subcontinent is a lost cause. Every time conflict starts to heat up between India and Pakistan, the West steps in and stops any escalation. Just as destroying Israel requires the collapse of America, freeing Kashmir from the Hindus also depends on the fall of America. Whoever wishes to see the liberation of Kashmir, then, must be prepared to fight America.

In truth, the Jews and Crusaders depend on the Pakistani state, and the Pakistani state depends on the Jews and Crusaders. This is why Zionist international institutions, the US military, and even the Indian government are determined to do anything in their power to secure the survival of the Pakistani state.

The time is ripe to move against the West. If the nightmare of the Jews and Crusaders comes true, and Pakistan becomes a “safe haven” for the *mujahideen*, China, Russia, and Iran are unlikely to intervene as long as the *mujahideen* concentrate on India, America, and Israel. Since China and Iran would be unlikely to cooperate with any blockade imposed by the West, which means Pakistan could continue to import food, fuel, and other supplies

while the Muslims move toward more local autonomy.

Long term, China, Russia, and Iran do not want to see the rise of a Sunni Muslim superpower; especially not one ruled by authentic Islamic principles. China fears losing East Turkestan to such a power, while Russia fears losing influence in West Turkestan.[23] Iran, naturally, hates the people of the *sunnah* just as they hate the *sahaba, radhi Allahu anhum*. So although it is wise to avoid confrontation with China, Russia, and Iran for the time being, it is not at all in the interests of the *ummah* to become dependent on these powers. In keeping with its neo-colonial character, the Pakistani state is walking directly into this trap; out of the frying pan, and into the fire.

[23] Occupied East Turkestan is called Xinjiang by the Chinese government, and is the easternmost province of modern China. West Turkestan includes the former Soviet states of Tajikistan, Uzbekistan, Kyrgyzstan, Turkmenistan, and Kazakhstan.

# The Role of China

Many Pakistani nationalists have the good sense to be critical of Pakistan's relationship with the West. Still, most of them cannot think outside of the neo-colonial paradigm. They cannot imagine life without heavy dependence on some external power supplying them with the infrastructure and equipment needed to replicate Western military doctrines and institutions. As such, they see an alliance with China as an opportunity to decrease the influence of the West without making (very necessary) fundamental, structural changes.

Pivoting to China is actually a perpetuation of the same cycles of weakness, dysfunction, and dependency established by the British and perpetuated by the neo-colonial world order. Pakistan's growing ties with China could eventually weaken the West (and by extension India), which is praiseworthy. However, if Pakistan is heavily dependent on China, it will not be able to seriously contribute to restoring Islam as a dominant political force.

Pakistan was designed under heavy pressure and manipulation from the British. The constraints the British placed on the formation of Pakistan were meant to ensure that it would never become too strong. Restoring the strength of Islam requires escaping these constraints in the intellectual, cultural, political, and economic spheres. This requires major shifts in education, modes of production, political theory, and military doctrines. China is unlikely to support such reforms, or even view them in a positive light.

For now, China is willing to provide economic aid without demanding the same kind of passive control as institutions like the IMF and World Bank. This will change, however, as Chinese power increases and Western power declines.

The reason China can take a "hands off" approach to aid right now is because the West is still acting as the guarantor of international security. The US uses its economic and military power to impose liberal principles on most countries in the world, including Pakistan. By enforcing maritime security and punishing non-compliance with international norms, the US has built a world order with low international commodity prices and high availability of goods and services.[24] Any nation that doesn't play by the rules faces economic sanctions, coups, and/or military interventions.

Much of China's growth has depended on being able to access the benefits of the international order without needing to pay for them. With the decline of the West, however, China may be forced to take over some of the functions of the "world police." This will mean

[24] Although it is not related to the subject matter of this book, these benefits have not actually made the world better, because they bring with them the parasitic Zionist *riba*-based financial system which causes extreme inequality with most economic gains distributed to a few extremely wealthy families and individuals.

constructing a new international order, and also developing mechanisms for enforcing that order. In such an event, China will no longer be able to play the role of a benign power seeking mutually beneficial deals. Instead, they would have to use economic and military power to enforce compliance with the rules.

History has shown that the Chinese are even more brutal and ruthless than the West when it comes to pursuing their interests. In areas where other powers provide security, they talk about "win-win" deals. In areas where the Chinese are responsible for security such as Tibet and East Turkestan, however, they crush any dissent with extreme violence. You don't need to rely on Western propaganda to see this; go to Istanbul or Mecca and visit the Uyghur communities there. If you cannot afford this, simply read modern Chinese history, and in particular the history of the Chinese Communist Party.

Recently, a Muslim tourist from the UK visited a major city in Chinese-occupied East Turkestan. At the time of *salah*, he looked for a masjid to pray in, but found that every masjid was shuttered. China is hostile not only toward Islam, but all religions, including Christianity, and this is well documented. Living under the domination of China will certainly not be an improvement over living under the domination of the Crusaders. This a matter which Allah, *subhanahu wa ta'ala*, clarifies in the Noble Qur'an:

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلۡيَهُودَ وَٱلَّذِينَ أَشۡرَكُواْۖ وَلَتَجِدَنَّ أَقۡرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰۚ ذَٰلِكَ بِأَنَّ مِنۡهُمۡ قِسِّيسِينَ وَرُهۡبَانٗا وَأَنَّهُمۡ لَا يَسۡتَكۡبِرُونَ

> **You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.**[25]

As hypocritical as Western "human rights" discourse is, it is based on concepts rooted in Christian theology. Even though the Crusaders only implement these principles selectively, Christian cultures like the US and Europe have more mercy and justice than Chinese *mushrikeen* and atheists who worship money above all else. While Western countries sometimes demand human rights reforms before providing funding, China is happy to work

[25] Surah al-Ma'idah, 82

with regimes that transgress all bounds of morality in massacring and torturing their own people.

As bad as American hegemony is, there is every reason to believe that Chinese hegemony would be worse. The Muslims and all of humanity need an Islamic system, not a Chinese system. We must break the cycles of dependence and servitude to the *kuffar*, not substitute one *kafir* master for another. The Muslims of the subcontinent have an important role to play in building an Islamic system, but they cannot fulfill this responsibility from a condition of debt slavery. It does not matter whether servitude is to China or America; as long as the Muslims of the subcontinent are enslaved to *kafir* powers, they will never be able to participate effectively in genuine efforts to establish Islam.

China's investment in Pakistan is enormous, and has now far surpassed Western investments. This gives China immense leverage over Pakistan. The effects of this leverage are not yet fully felt, but as time goes on, dependence will make it increasingly difficult for Pakistan to do anything against China's interests. Some Muslims have rightly opposed growing Chinese influence over Pakistan and attacked Chinese interests inside Pakistan. As a result, China demanded more security, even proposing deployment of Chinese mercenaries inside Pakistan. This could be the first step toward outright military occupation.

If the state continues on this path, Pakistan may be able to inflict some blows on India and gain some position, but as long as it retains its present structure, Pakistan will never be anything other than what it was designed to be — a chronically dysfunctional and dependent state. The only way the Muslims can rise above this dismal condition is to shift toward Islam rather than nationalism as the basis of political identity and organization. This requires a complete overhaul of institutional culture.

It is not sufficient to draft a constitution that resembles Western constitutions in form and function, offering only lip service to Islamic principles. As long as this remains the case, Islam will appear as a barrier to success, because Western political institutions work best when people adopt Western values. Likewise, Islamic political institutions work best when people adopt Islamic values. So far, China's involvement in Pakistan has done nothing but support the maintenance of Western political institutions.

China presents itself to the world as a better ally than America purely on the basis of standard of living, with no concern for whether wealth is *haram* or *halal*. Many Muslims who are heavily affected by materialist indoctrination view China's "development" model with admiration. They hope that Pakistan can achieve a similar level of "development" by means of cooperation with China, and so Shaitan and their love of *dunya* beautify dependence on China in their eyes.

This desperate desire for "development" is itself partly a product of Western indoctrination. Both Western colonialism and neo-colonialism depend on instilling a sense of inferiority in the colonized. This is a great deception, because in reality the Western system is fundamentally self-destructive and based upon *haram* wealth. Those deceived by this propaganda wish to see Pakistan looking more like Europe or America, and they believe that China can help them realize this dream.

## Why China Cannot Replace the West

Dependence on China will not bring good results in *dunya* or *akhira*. Almost everything China has built over the last few decades, from their industrial base, to their military, to their models of urban development, is copied from the West. This is an unsustainable track for several reasons.

- Research and development costs.
- Cost of maintaining international security.
- Limitations in natural resources.
- Environmental damage and contamination.
- Demographic crises.
- Loss of efficiency from fragmentation of global markets.
- Incompatibility of materialism with humanity's true purpose.

To elaborate:

**First**, Western innovation depends partly on intellectual property law. Private individuals in the West invest in innovation believing that they will be able to profit from their investment due to legal protections. One reason China has been able to produce goods more cheaply than the West is because it has invested much less in research and development, both in real terms and as a percentage of GDP.[26] Instead, they have copied Western technology by reverse engineering and sometimes by using spies or hacking into Western networks. If China and the West break ties or if the West declines as a result of China's rise, China will face increased research and development costs, which will generate pressure to raise prices.

[26] This commentary, while acknowledging its efficacy, is not meant to condone intellectual property law. These laws actually encourage selfish, individualist behavior which causes more harm in the long run than the short term benefit of increased technological innovation. It is just as possible to strive to develop solutions to problems for the sake of Allah, *subhanahu wa ta'ala*, but under this model the success of the society depends on *taqwa* rather than greed.

Furthermore, research and development costs have increased worldwide in recent years, while productivity gains from new tech have steadily declined.[27] One of the reasons for this relationship is that the more complex technology becomes, the more background knowledge is required to develop new technology. People must study more and more to develop new technology on top of existing technology.

Thus, innovation is not as easy or affordable as it was in the early phases of constructing the modern industrial world system. High-tech economies are facing this problem in the context of declining global resources and rising conflict, meaning innovation must eventually slow and stop.

**Second**, China has been able to invest heavily in infrastructure and research and development without having to bear the expense of acting as a global guarantor of security. Even with China's military budget having expanded greatly in recent years, US spending and total arsenal size still greatly exceed China's. Challenging US hegemony will come with massive costs in terms of military conflict. In addition to this, if the US no longer protects trade routes and stabilizes fragile states, China will either have to pay for it themselves or face increased commodity and logistics costs. In either, their production costs will increase, threatening their export competitiveness.

**Third**, dwindling supplies of natural resources is a fundamental limitation for Western industrial models. There are simply not enough resources in the world for everyone to live at Western standards. The development trajectory of both the West and China depends heavily on non-renewable resources that are becoming increasingly scarce with time. Phosphates, oil, gas, coal, uranium, copper, lithium, arable land and fresh water are all essential to the modern world order, and as countries like China attempt to imitate Western standards of living, supplies of these resources are becoming increasingly strained.

At current rates, supplies of resources will become strained or exhausted within a matter of decades. Easily accessible mineral deposits are already mostly depleted, and mining the remaining reserves is increasingly difficult, which is already causing significant price inflation. Rising commodity prices are a major cause of conflict and resource competition, and conflict will further push up commodity prices in a vicious cycle. This will ultimately affect the viability of many industries and business models in both China and the West.

**Fourth**, the industrial model developed by the Christian *kuffar* in Europe and copied by Chinese *mushrikeen* causes extensive environmental damage and pollution. In the early phases of industrialization, there were widespread epidemics due to environmental contamination. The West mitigated these problems by outsourcing much of their industry to China and other locations. China's lax environmental regulation is an important part of why

[27] See the working paper *Bang for the R&D Buck Is in a Long, Steady Decline* by the National Bureau of Economic Research.

their products are more competitive on the global market, and the West depends heavily on cheap Chinese products.

Air, water, and soil in China has high rates of contamination by carcinogenic compounds and heavy metals. Soil contamination reduces agricultural output — to compensate, China has been purchasing large amounts of agricultural land in Africa, but this comes with many logistical and security costs. Certain areas in China, usually populated by poorer populations, have unusually high cancer rates. This affects the whole world — much of the industrial pollution in China enters the oceans, where it is contributing to depletion and toxification of fisheries throughout the Pacific and the world.

China is attempting to improve renewable energy technology to address this crisis, but wind, solar, and hydroelectric energy all depend on coal, oil, or nuclear powered energy intensive mining, manufacturing, and freight technology. Like the West, much of China's efforts to reduce environmental contamination have relied on offshoring destructive practices to other countries. The basic trend of global environmental degradation continues.

There is simply no viable route to make modern economies in their present form truly sustainable.

**Fifth**, high tech, manufacturing-oriented societies are all facing major demographic crises, and China is no exception. Like the *mushrikeen* of the past and the Hindu *mushrikeen* today, the Chinese murdered many female infants due to a preference for boys. This problem was augmented by the repressive and idiotic "One Child Policy," and has resulted in a surplus of males. High-tech economies require extensive education, which discourages couples from having children. Feminism, a key element of high tech economies, also causes women to pursue careers rather than have children.

China's birth rate is well below replacement rate, and as a result their population is declining. Labor shortages have already appeared in some critical areas, and these are only projected to get worse as time goes on. Conflict between the West and China is inevitable, and war will lead to increased mobilization, intensifying labor shortages and negatively affecting production. All of these declining, high-tech societies are attempting to offset demographic problems with automation and artificial intelligence, but these technologies are highly dependent on complex, globally integrated supply chains which are vulnerable to geopolitical conflict.

Even if development of automation and artificial intelligence continues, it will lead to destabilizing social effects as wages concentrate in the hands of high-skilled laborers, while lower paying jobs are eliminated. This effect will be present both within countries (leading to increased crime and security costs) and between countries (leading to increased illegal immigration and border security costs).

**Sixth**, present patterns of technological development depend on unprecedented levels of integration of global markets. Much of the technological development of the past few decades depends on increasingly complex and specialized global supply chains. Conflict between China and the West will reduce the globalization of production leading to more localized and less efficient production. This will reverse gains resulting from regional specialization and cause a technological backslide.

This can lead to several serious problems. Large scale industrial agriculture is dependent on development of new herbicides, pesticides, and fungicides because crop blights develop resistance to older generations of chemicals. Antibiotic resistant bacteria require constant development of new generations of antibiotics. A lot of modern research and development depends on international collaboration which would become more difficult in the context of geopolitical tensions or war.

**Seventh**, the entire Chinese economy is built on *riba*, which the Chinese devour as hungrily as they devour pigs, dogs, blood, and other filth. The presence of *riba* in the economy leads to structural problems such as excessive leverage, artificially inflated asset prices, systemic vulnerabilities and instability. Additionally, *riba* leads to the rich getting richer and poor getting poorer, causing social tension and weakening consumer demand. Allah, *subhanahu wa ta'ala*, promises destruction for wealth derived through *riba*:

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

> **Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.**[28]

Allah will not bless *haram* wealth, and both the Western and Chinese models of development are completely dependent on *haram* in multiple ways. Even if Pakistan is able to obtain support from China, it cannot depend on that support because sooner or later China will face the consequences of its *fasad*.

**Eighth**, and most importantly, China is spiritually empty and its ideology does not fulfill the human soul. Its entire moral narrative is based purely on material standard of living and profit. Obsession with material gain is destroying their society, but Allah has blinded them so they continue on their evil path, except the few believers among them upon whom Allah has mercy.

Although they have attempted to revive traditional Confucian values, these values are not truly compatible with the materialistic reality of modern Chinese development. The Chinese

[28] Surah al-Baqara, 276

Communist Party and communists in general, have no cohesive vision of the purpose of life, and their methodologies clash with the human fitra. In attempting to fill the spiritual void caused by their ideology, Chinese society has shifted toward the same mindless consumerism and wastefulness as the West. This wasteful lifestyle is aggravating resource shortages and making conflict more likely, thus pushing the entire system toward destruction.

To summarize, China does not represent an alternative to the Western development model, but rather an extension or evolution of it. Nothing that China has built exists independently of the West, and China's economy suffers from the same structural fragility and self-destructive tendencies. A true decoupling of China and the West would cripple the industrial and technological capacity of both. If this decoupling is accompanied by a war, the decline will be even sharper, as the war would consume vast resources.

War is inevitable. If we graft ourselves to one faction in this war, we will be dragged down with them. Muslims must instead prepare to fill the power vacuums that will form when the *kuffar* begin to fight each other. The more Muslims depend on either China or the West, the less able we will be to take advantage of their decline to expand the scope of Islamic political authority.

The basic dynamic of the world system of which both China and the West are part is pursuing short-term gains in exchange for long-term losses. This is the nature of *kufr*, both in *dunya* and *akhira*. In the *dunya*, they cause severe damage to humanity and the environment in order to get short term profits. In the long run, the social and environmental damage will lead to problems that offset their gains. They seek out enjoyment in this world by means of *haram* wealth, *zina*, and *fahisha*, which leads to suffering in the *akhira*.

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ

> **Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].**[29]

Increased incidence of severe weather, droughts, and storms are a result of the corruption the *kuffar* are spreading. This is already causing enormous financial losses. Some researchers estimate that effects of changing weather patterns could cause damages

[29] Surah ar-Rum, 41

amounting to 10-20% of global economic output in coming decades.[30] This is without considering the impact of wars resulting from economic losses.

To someone unaware of deeper realities, it can appear that the *kuffar* are powerful and successful, but this is an illusion. In fact, chasing the *dunya* and neglecting the *akhira* destroys a person's *dunya* and *akhira*. Whoever disobeys Allah and takes the *kuffar* as allies with them will lose from their inevitable decline, and whoever takes them as enemies (as Allah commands) will benefit from their decline.

For the present it is wise to avoid direct confrontation with China, but it is not necessary to ally with them either. The only way to work toward true Islamic political authority without subordination to the *kuffar* is to dismantle the neo-colonial systems. In other words, it requires a complete institutional restructuring of Muslim societies. This restructuring will occur naturally by embracing the obligations of implementing *sharia* and *jihad fi sabilillah*. The *mujahideen* of Pakistan are fighting to fulfill these obligations, and the Pakistani military and their *kafir* allies are fighting to prevent the Muslims from fulfilling them.

[30] See *The Macroeconomic Impact of Climate Change* by Adrien Bilal

# Who are the Khawarij?

Due to the Islamic appearance of the Pakistani state, real attempts to dislodge neo-colonial structures appear to many as rebellion against an Islamic authority. This is another very clever aspect of neo-colonialism compared to traditional colonialism. If a neo-colonial state has an Islamic appearance and is controlled through financial mechanisms rather than direct occupation, then legitimate Islamic anti-colonial resistance can appear very similar to rebellion against a Muslim ruler, which is prohibited by *sharia*.

Islamic movements not only in Pakistan, but around the world, are frequently labelled as *khawarij* due to their opposition to established political structures. Some of the individuals and groups associated with the global *jihadi* movement really do have attributes of the *khawarij*. However, even in the case of a legitimate Muslim ruler, rebellion alone does not automatically make someone a *khariji*.

There is a term for those who rebel against the state but who don't have the creedal deviations of the *khawarij*; they are labelled *bughat*. Many chapters in the books of *fiqh* detail rulings related to them. *Bughat* are rebels who have some interpretation that leads them to fight the Muslim ruler.[31] They mistakenly think they are justified in rebelling, and believe they are fighting to rectify some injustice. Defining opposition to the state as either *bughat* or *khawarij* assumes that the state is Islamically legitimate.

This assumption does not hold in the case of the Pakistani state, for several reasons. Most important is the continuous cooperation of the Pakistani state with clear enemies of Islam, most notably America. The Pakistani state repeatedly granted the American Crusaders permission to operate airbases on Pakistani territory (notably the Shamsi Airfield and Shahbaz Air Base). These bases were used for bombing, assassinating, abducting and torturing thousands of Muslims in both Pakistan and Afghanistan.

The majority of the supplies used by the Americans during the invasion and occupation of Afghanistan came through Pakistan. The Pakistani state provided food, fuel, and free passage to Crusader forces. The state also provided extensive intelligence support to invading Crusader forces, helping them to capture and kill many Muslims. In many cases, they also handed over Muslims to the *kuffar* for interrogation, torture, and humiliation, and murder.

A few of the more prominent Muslims Pakistan either helped the US capture or handed over include Khalid Sheikh Muhammed, Ramzi ibn al Shibh, Abu Zubayda, Ahmed Khalfan Ghailani, Aafia Siddiqui, Abu Faraj al Libi, Yasir al Jaziri, Abdul Hadi al Iraqi, Abu Musab as Suri, Muhammed Naeem Noor Khan, Abdullah Khadr, Umar Patek, Sharif al Masri, Amjad

[31] See *al Mughni*, 8/523

Farooqi, Majid Khan, Ramzi Yusuf, Yunus al Mauritani, Rashid Rauf, Abid Nasser and Abdul Salam Zaeef. The total number of Muslims given to America for torture by the Pakistani state is in the hundreds. All of those given the *kuffar* were accused of fighting against America with the aim of freeing Filastin and the Muslim lands in general from occupation by the Jews and Crusaders.

This is not something that was limited to the rule of Pervez Musharraf. Muhammed Shahbez Khan was accused of trying to attack Jews in New York and handed over by Pakistani authorities in 1445 H/2024 M. Muhammad Sharifullah was implicated in the Abbey Gate bombing of US troops in Kabul and handed over to America in 1446 H/2025 M. The Pakistani state maintains continuous relations with *kafir* intelligence agencies, and remains ready to help the Jews and their Crusader debt-slaves against the Muslims.

The case of Dr. Aafia Siddiqui has gained great attention, especially since sister Aafia was innocent of all charges. When the Americans requested her, the Pakistani state helped capture her and hand her over to the Americans, who tortured her, raped her, and then sentenced her to life in prison in America on absurd charges. Dr. Siddiqui was a brilliant and accomplished nuclear engineer and devoted Muslim, and had the Pakistani state chosen a truly Islamic path, she would have been a great asset to the Muslims. Incidents like these should shatter the idea that the state is the protector of Islam or the Muslims, or even the people of Pakistan.

These many cases of outright betrayal are sufficient to show that the fight between Islamic groups and the Pakistani state is not a fight between a Muslim state and *khawarij*. Rather, it is a fight between Muslims seeking to obey the command of Allah, *subhanahu wa ta'ala*, and the *kuffar* who are violently occupying Muslim lands and spreading corruption on the earth. Aafia Siddiqui did not make *takfir* on the Pakistani government, nor did she kill any innocents or spread any blameworthy innovations in the religion. It was only after actions like her abduction by the Pakistani state that the *mujahideen* began their current struggle against the Pakistani state.

This is a very simple matter, both from a *fiqh* and a logical perspective. The Pakistani state has agreed to full cooperation with the United States in fighting anyone who threatens the Crusader-Zionist world order. Allah, *subhanahu wa ta'ala*, says:

لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ

**Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah...**[32]

Imam Tabari, *rahimullah*, said about this ayah:

ومعنى ذلك لا تتخذوا الكفار أنصارا توالونهم على دينهم وتظاهرونهم على المسلمين من دون المؤمنين وتدلونهم على عوراتهم فإنه من يفعل ذلك فليس من الله في شيء بارتداده عن دينه ودخوله في الكفر

And the meaning of this is not to take the disbelievers as helpers, allying with them in their religion or supporting them against the Muslims instead of the believers, and exposing their weaknesses to them. And whoever does that, has nothing to do with Allah as he has apostatized from his religion and entered into kufr.[33]

إِلَّآ أَن تَتَّقُواْ مِنۡهُمۡ تُقَىٰةٗۗ

**...except when taking precaution against them in prudence.**[34]

بان تكونوا في سلطانهم فتخافونهم على أنفسكم فتظهرون لهم الولاية بألسنتكم وتضمروا لهم العداوة ولا تعينوهم على مسلم بفعل

If they are under their authority and they fear for themselves, so they show allegiance to them with their tongues while still harboring enmity toward them and do not help them against [any] Muslim with actions.[35]

Imam Qurtubi, rahimullah, says in his commentary on Surah al-Ma'idah, 51:

[32] Surah Aal-e-Imran, 28
[33] Tafsir at-Tabari, 3/228
[34] Surah Aal-e-Imran, 28
[35] Tafsir at-Tabari, 3/228

{وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ} أي يعضدهم على المسلمين {فَإِنَّهُ مِنْهُمْ} بيّن -تعالى- أنّ حكمه كحكمهم

> "**And whoever allies with them among you**" meaning whoever supports them against the Muslims, "**then he is one of them**," Allah, *ta'ala*, has made clear that his ruling is the same as their ruling.[36]

In terms of *sharia*, this means that the ruling of those who assist the *kuffar* in their war against the Muslims is the same as the *kuffar* themselves. This is not a new matter in Islam; throughout history, scholars from all *madhahib* have applied this ruling. In 201 H/816 M, Ahmed ibn Hanbal, *rahimullah*, issued a *fatwa* of *takfir* against Babak al Khurrami for fighting against Muslims alongside the *kuffar*. In 480 H/1087 M, the scholars of Seville declared *takfir* upon the ruler al Mu'tammid ibn 'Ibad for seeking the help of *kuffar* against Muslims. In 700 H/1300 M, ibn Taymiyyah, *rahimullah*, declared *takfir* on anyone who assisted the Tatars in waging war against the Muslims. In 980 H/1572 M, Muhammed ibn Abdullah as-Sadi, a king in Maghrib, sought the assistance of the Portuguese against his uncle, and so the scholars declared him an apostate. In the 1300's H/1900's M, the Algerian scholar Abul Hasan at-Tasuli, *rahimullah*, declared as apostates any who assisted French forces occupying Algeria. Some Egyptian scholars of the British colonial period affirmed the apostasy of one who assists a kafir country to occupy a Muslim country, including Muhammed Abu Zahrah, Abdul Aziz Amir, Mustafa Zayd, and Muhammed al Banna, *rahimahum Allah*.[37]

This is logically as well as religiously necessary; how can you effectively fight an enemy when you cannot fight the enemy's close allies or agents?

Some attempt to excuse helping the kuffar against the Muslims by arguing that the rulers are in a position of weakness. They say that the *kuffar* would punish them severely or that harm would befall the country if they did not help them in their war. Some argue that this state of weakness makes this cooperation a matter of necessity (*darurah*) or compulsion (*ikrah*) which makes normally impermissible actions permissible. Or they may say that the rulers are simply making *ijtihad* and trying to choose the lesser of two harms.

This line of argument is invalid by *ijma',* since the jurists of the *ummah* unanimously agreed that *ikrah* does not make it permissible to kill a Muslim, much less help belligerent *kuffar* to kill thousands of Muslims and become dominant over millions. Ibn Arabi al Maliki, *rahimullah*, narrated this *ijma'*:

---

[36] *Tafsir Qurtubi*, 10/398
[37] *Tabayyan fi al Kufr Man Ta'an al Amreekan*, 123

إن القادر الظالم إذا قال لرجل: إن لم تفعل كذا وإلا قتلتك، أو ضربتك، أو أخذت مالك، أو سجنتك، ولم يكن له من يحميه إلا الله، فله أن يقدم على الفعل، ويسقط عنه الإثم في الجملة، إلا في القتل، فلا خلاف بين الأمة أنه إذا أكره عليه بالقتل أنه لا يحل له أن يفدي نفسه بقتل غيره؛ ويلزمه أن يصبر على البلاء الذي ينزل به

> If a powerful, unjust person says to a man: If you do not do such-and-such, I will kill you, beat you, take your money, or imprison you, and he has no one to protect him except Allah, then he may proceed with the action, and the the sin drops from him, except killing. And there is no difference of opinion among the ummah that if he is compelled to kill, it is not allowed for him to save himself by killing someone else, and he must be patient with the trial that has befallen him.[38]

Al Qurtubi, al Izz ibn Salam, and many other scholars, *rahimahum Allah*, narrated this consensus. As far as retaliation for the one who kills while under compulsion, the scholars differed on it depending on the circumstances. If the one under compulsion was under immediate and certain threat of death then the matter would be handled differently than if he had the ability to escape or was threatened with lesser forms of harm.

Lands much weaker than Pakistan, such as Houthi-led Yemen or the regions of Somalia ruled by *Harakat al Shabab al-Mujahideen,* are able to successfully confront America over periods of years. This shows that there is no genuine compulsion in the case of the Pakistani state, even if compulsion could somehow excuse cooperating with the Crusaders.

Ahmed Shaker's statement condemning those who collaborate with the British is frequently referenced to give an example of a modern scholar who denied the possibility for any excuse for assisting invading *kuffar*:

[38] *Ahkam al-Quran*, 3/160

أما التعاون بأي نوع من أنواع التعاون قل أو كثر فهو الردة الجامحة والكفر الصراح لا يقبل فيه اعتذار ولا ينفع معه تأول سواء كان من أفراد أو جماعات أو حكومات أو زعماء كلهم في الكفر والردة إلا من جهل وأخطأ ثم استدرك فتاب

> As for assisting in any way [the British or French], little or much, it is blatant apostasy and clear disbelief for which no excuse is accepted and no bad interpretation is of any benefit, whether from individuals, groups, governments, or leaders. They are all in disbelief and apostasy except for the one who was ignorant and made a mistake and then realized it and repented.[39]

The origin of the war between *jihadi* groups and the Pakistani state was undoubtedly Pakistani collaboration with the *kuffar* against Muslims. In this sense, the fight against the Pakistani state is actually defensive. This is in stark contrast to the behavior of the *khawarij* throughout history, who are known for initiating aggression against *ahl as-sunnah*.

Starting with the issue of aggression, consider some of the essential characteristics of the *khawarij* detailed in Islamic scholarship, and compare these to the *jihadi* movements of Pakistan. Aside from rebelling against the Muslim ruler and attacking the *jama'ah* of the Muslims, the *khawarij* are known for:

1) Being young and foolish.
2) Having a shallow understanding of the religion.
3) Leaving the *mushrikee*n alone and fighting the Muslims.
4) Making *takfir* on the basis of major sins.
5) Intentionally killing women and children.

As for the first two points, the spiritual father of most *jihadi* groups active in Pakistan is Mufti Nizamuddin Shamzai. He was Sheikh-ul-hadith and head of Jamia Uloom-al-Islamia, and was recognized by many senior *ulema* for his deep understanding. His speeches and *fatwa* were instrumental in mobilizing opposition against the Pakistani state after it allied with the Crusaders. For example, in a conference with Dr. Asrar Ahmed, Mufti Shamzai said:

> There must be *jihad* against this hypocrisy, and these hypocrites who are imposed upon us — we must first rise up and take up arms against them. We have done

[39] *Kalimat al Haqq*, 126

> plenty of *jihad* with the pen, plenty of *jihad* with the tongue. It has achieved nothing. We need armed *jihad*. If the Muslim youth has strength, then rise up and grab them by the neck. The crop is ready to be cut. The coming future is yours. If there is no strength, if you do not even mention armed *jihad*, then nothing will happen.[40]

Another important early leader of the *jihadi* movement in Pakistan was Maulana Sufi Muhammad. He was a graduate of Darul Uloom Haqqania, and supported the emergence of the *jihadi* movement even after reaching more than 80 years of age. From the beginning of the war between the *mujahideen* and the neo-colonial state of Pakistan, the *mujahideen* have counted elders and people of knowledge among their ranks.

Moving on to the third point — leaving the *mushrikeen* and attacking the Muslims. As described above, the *jihadi* movement in Pakistan started with the aim of fighting the Crusaders. Nearly all of the leaders of the movement fought the American-led occupation in Afghanistan. The first emir of Tehrik-i-Taliban Pakistan was Baitullah Mehsud. At one point, the UN estimated that he was responsible for 80% of *istishhadi* attacks in Afghanistan against the American occupation forces.

Baitullah's successor Hakimullah Mehsud was also well known for his involvement in attacking American soldiers in Afghanistan. The US attempted to assassinate him several times by drone strikes, and ultimately succeeded — may Allah accept him. His successor, Mullah Fazlullah, was involved in an attack which killed three American soldiers, his son was killed by an American drone strike, and he too was finally killed in an American air strike. The current emir, Mufti Noor Wali Mehsud, did not participate in the war against the Americans, but he provided significant support to those who did carry out attacks against the Americans, as well as to members of al Qaeda who were fighting the Jews and Crusaders on a global level.

So it is clear that the war in Pakistan began with the American invasion, and the war against the Pakistani state has always been a part of that broader war. This is very unlike the original *khawarij* who abandoned campaigns against the *kuffar* and made the Muslims the main focus of their aggression.

As for the fourth and fifth points, the practice of *takfir* for major sins such as drinking alcohol or *zina* is unheard of and absolutely condemned among *jihadi* groups in Pakistan. Again and again, official publications and statements by the *mujahideen* clarify that their *takfir* is based on allying with the *kuffar* and abandoning core parts of Islamic sharia in favor of Western-style laws.

---

[40] Minhaj-e-Muhammadi Conference by Tanzeem-e-Islami featuring Dr. Israr Ahmed and Nizamuddin Shamzai.

It is well established in all *madhahib* that replacing elements of *sharia* with Christian laws or assisting *kuffar* in their wars against the Muslims may be *kufr*. Hanafi scholars are more lenient with regard to *takfir* on the basis of actions alone without explicit verbal repudiation of Islam. Nonetheless, many Hanafi scholars have made *takfir* for abandoning *sharia* and assisting kuffar against Muslims. For example, the Hanafi scholars of the Ottoman empire declared the rulers of Mamluk Sultanate to be apostates for allying with the Shia Safavid empire. During the *Tanzimat* reforms in the Ottoman empire, some Hanafi *ulema* declared the rulers to be apostates for replacing Islamic laws with European laws. During the Russian occupation of Kokand (in modern day Uzbekistan) the Hanafi *aalim* Mullah Alimqul, *rahimullah*, declared those who accepted positions with the Russians to be *murtadin* for aiding the *kuffar* against the Muslims.

Other *madhahib*, most notably the Hanabila and Ibn Taymiyyah, *rahimullah*, have historically been more strict when it comes to declaring as apostates those who replace *sharia* with laws from other traditions and assist *kuffar* against Muslims. If such *ijtihad* renders a person a *khariji*, then why did respected and accomplished scholars, both Hanafi and otherwise, reach similar conclusions in the past? Why did none of their contemporaries label them as *khawarij* for holding such views about those who committed violations less severe than those of the modern Pakistani state?

Finally, one of the common comparisons of modern *mujahideen* to *khawarij* is on the issue of killing women and children. If we compare the behavior of the original *khawarij* to those accused of being *khawarij* today, however, there are some important differences. The *khawarij* of the past consistently initiated aggression. In his interactions with the *khawarij*, Ali, *radhi Allahu anhu*, explicitly stated that despite their *takfir* of him, he would still allow them to pray in the *masajid* and would not fight them — ***until they fought the Muslims***.

The most famous incident of this was the killing of Abdullah ibn Khabbab ibn al-Aratt, his pregnant slave girl, and their unborn child.[41] The khawarij committed this vile crime merely because Abdullah pointed out their ignorance to them and refuted their foolish doctrines. The *khawarij* murdered him because of his theological views, and even cut open the stomach of the pregnant mother and killed her and her child.

*Jihadi* movements in Pakistan have been criticized for harming non-combatants, including from within their own ranks. However, there are important differences between incidents in the war in Pakistan and historical *khawarij*.

Firstly, most of the deaths of innocent Muslims have been collateral damage where *mujahideen* were targeting combatants, but injured or killed bystanders in the process. Collateral damage of this nature is an unfortunate part of modern warfare, and such

[41] *Tarikh at-Tabari*, 3/118

incidents are almost universal across all groups and nations. Amplifying these incidents to discredit an opponent is an important part of psychological warfare.

Secondly, even in the case of the Army Public School attack (which was condemned by many leaders of the *jihadi* movement in Pakistan), the attackers explicitly said they were taking revenge for children who were killed by the Pakistani military. This justification is rejected by the vast majority of scholars, including within the *jihadi* movement, but it is still not like the *khawarij* who killed children over differences in creed.

Part of the cause of these problems has been due to the decentralized nature of the *jihadi* movement; many sub-groups within larger groups such as Tehrik-e-Taliban Pakistan have independently planned and executed operations. In response to these problems, a consortium of *jihadi* groups instituted a mechanism in Muharram 1440 H/September 2018 M for subjecting operations to a central review process. As a result, the amount of deaths of non-combatants decreased to almost zero over the following years.[42]

There are certainly young and foolish elements among the modern jihadi movement who go to excesses in *takfir*. This has long been a problem for the *mujahideen* as well as the *ummah* at large; such individuals made *takfir* on Sheikh Usama bin Laden, *rahimullah*, and attempted to assassinate him more than one time. Sheikh Abdullah Azzam, *rahimullah*, also warned about extremism in *takfir* in some of his lectures.

In some cases, Shaitan and his *awliya* have used excessive *takfir* to divide *mujahideen* from the common people. During the war in Algeria, government agents with glued-on beards and wearing *shalwar kameez* (to resemble the veterans from the Afghan *jihad*) killed entire villages of innocents to make the common people hate the *mujahideen* and push them away from supporting them. Defectors from Algerian intelligence also later reported how they intentionally supported those with extremism in *takfir* within the ranks of the *mujahideen* to deprive them of popular support.[43] The regime of Bashar al Assad in Syria pursued a similar strategy, deliberately strengthening elements with excesses in *takfir* among *jihadi* forces in order to sow internal division among the opposition.[44] Extreme and overzealous youth are sometimes manipulated by the *shayateen* of the humans or jinn, and behave impulsively and without wisdom.

The problem of the *khawarij* is real and constant. Rasulullah ﷺ told us that these depraved and misguided people would continuously reappear until the emergence of the Dajjal. However, to generalize this label to the entire jihadi movement is a great injustice and

[42] See *The Tehrik-i-Taliban Pakistan After the Taliban's Afghanistan Takeover* by Abdul Sayed
[43] See *Le Sale Guerre* by Habib Souaidia.
[44] See *The Syrian Jihad: Al-Qaeda, the Islamic State and the Evolution of an Insurgency* by Charles Lister.

highly inaccurate. This mistake stems from a basic misunderstanding; analogizing neo-colonial nation-states to the *jama'ah* of the Islamic state.

This is not a small topic, and could easily merit an entire book on its own. To summarize, the basic principle in Islam is that we are commanded by Allah, *subhanahu wa ta'ala*, to unity, but we have strayed from the *sunnah*. The *awliya* of Shaitan have engineered artificial divisions among the Muslims, most notably nationalistic legal identity like citizenship. The elite installed by the kuffar over Muslim lands profit from nationalistic divisions, and the *kuffar* wish to keep the Muslims divided to prevent the emergence of a major Islamic power. Transcending these divisions and moving toward unity is very difficult, but obligatory.

In some cases, working toward unity may require fighting those who seek to uphold the divisions in the *ummah*. If every nation-state imposed on the *ummah* is considered as equally legitimate, then unity will be impossible. The trouble is that no one is willing to voluntarily give up their power and authority for the sake of the greater good. Umar ibn al Khattab, *radhi Allahu anhu*, said:

لا إسلام إلا بجماعة ولا جماعة إلا بإمارة ولا إمارة إلا بطاعة

> There is no Islam without unity, and no unity without leadership, and no leadership without obedience.[45]

It is well understood today that lack of unity is among the greatest afflictions affecting the *ummah*. To achieve Islamic unity, we must leave behind banners, slogans, and states built upon nationalism, and establish *sharia*. In *sharia*, rights, responsibilities, and political identity revolve around Allah, *subhanahu wa ta'ala*, rather than any piece of land or group of people.

The interests of the *ummah* and the interests of individual nation-states will never align. We are living in a situation of defensive *jihad*, where *jihad* has become *fardh 'ayn* on every Muslim.[46] If we look only at the interests of individual nations, it can easily appear that the *mujahideen* are causing *fasad*. However, we must look at the interests of the *ummah*. In *jihad*, a *mujahid* may suffer wounds or be killed for the sake of a greater benefit for Islam and the Muslims. Likewise, individual regions must be prepared to suffer harm and hardship to support the *ummah*.

It is not important if the Muslims in other regions will not return this good will, or even if they betray us. The goal of this *jihad* is the acceptance and mercy of Allah, *subhanahu wa ta'ala*. We will not lose anything by participating in this struggle for the sake of Allah alone with pure hearts; rather those who stay back and cling to the *dunya* will be the losers.

---

[45] *Sunan ad-Darimi*, 1/91
[46] See *In Defense of the Muslim Lands* by Sheikh Abdullah Azzam, *rahimullah*.

Whatever we lose in this world, we will find better than it with Allah in the *akhira*, *in sha Allah*.

This is why it is important to understand that the *mujahideen*, unlike the *khawarij*, are not simply condemning the rulers for their mistakes, making takfir on them, and fighting them on that basis. Rather, this is a worldwide struggle of *iman* against *kufr*. Although there are sincere elements within the Pakistani state, the state as a whole made the decision which side of this war it would fight on soon after the cursed dog George W. Bush demanded that everyone in the world choose a side. The true loyalties of the elite become more apparent as they continue to enrich themselves with loans from the *kuffar*, and impose un-Islamic taxes on struggling ordinary Muslims to repay the debt.

The shallowness of modern use of the term "*khawarij"* is apparent in the war in Syria. Those fighting against the Assad regime were labelled as *khawarij* by government scholars from the Gulf in particular, but as soon as they took power by the grace of Allah *ta'ala* and the sacrifice of the *mujahideen*, the label dropped and suddenly they were treated as legitimate rulers. Much of the use of this label today is political rather than creedal. In the past, *khawarij* at times controlled large and powerful states. For the righteous *ulema*, it did not matter how much land the *khawarij* controlled. They were still illegitimate because of their creedal deviations.

Whoever wishes to work toward the unity of the *ummah* must stand against the *dhulm* of nationalism, secular laws, and economic exploitation by the Jews and Crusaders. *Iman* and *kufr* cannot peacefully coexist — one must be dominant over the other. We cannot establish the Islamic state except by abolishing national states. There can be no *sharia* except by abolishing the rule of manmade laws. And there can be no true Islamic economic and military power without putting an end to the control and exploitation of Muslim lands by the *kuffar*.

Nation-states, man-made laws, and perpetual *riba* debt cycles were imposed upon the *ummah* by blood and steel, and they will not be removed except by blood and steel. The label "khawarij" is used to stifle all armed resistance against neo-colonial regimes. It is preposterous to think, as some government scholars suggest, that every force fighting the Jews and Crusaders are *khawarij*. The Afghan Taliban were labelled as *khawarij* by scholars aligned with the Crusader puppet government. Today, Taliban in Pakistan are labelled as *khawarij* by the Pakistani government, despite considerable overlap with the Afghan Taliban in both their support base and ideology.

It is important for Muslims to learn about the *khawarij* and other sects, both to avoid being fooled by the propaganda narratives of neo-colonial governments, and to avoid falling into the trap of excessive and reckless takfir.

# The Islamic System

Critics claim that modern jihadi movements do not offer a viable model of governance for modern times. This ugly belief sometimes leads to outright *zandaqa,* such as claiming that *hudud* and *jihad* are not appropriate for modern times. In milder cases, some mistakenly claim that we can neither implement *sharia* nor raise the banner of *jihad* against the Crusaders because of weakness and inability.

There are many counter-examples of *mujahideen* who have endured Crusader bombardment and betrayal by states like Pakistan for decades. These difficulties did not stop them from fighting and inflicting painful wounds on the enemy. The ability is present, without any doubt. Allah, subhanahu wa ta'ala, says:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

> **Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.**[47]

The *ulema* agreed that one of the meanings of this verse is that we are to fight the *kuffar* whether our equipment is extensive or limited. There is an allowance to avoid individual battles if the strength of the enemy (numerically or in terms of equipment) is too much, but this does not allow abandoning the war against them entirely and allying with them.

The idea that we lack the ability to fight in the path of Allah and implement His *sharia* is actually related to the fact that *jihad* and *sharia* are not compatible with imitating the dead-end systems of the *kuffar*. This view is catastrophic, because the truth is that Islam is incompatible with the modern world system. To pursue the construction or maintenance of modern systems instead of Islam, then, means to believe that modern systems are superior to Islam. This is the true meaning of abandoning *jihad* for the sake of neverending nationalistic quests for "development."

The Western system is evil in ways that many Muslims are unaware of; *riba*, *fahisha*, betrayal, and many other acts of immorality are integral to both its development and maintenance. This system promotes all kinds of immorality as well. For example, setting minimum marriage ages at 18 years of age greatly increases *zina*, and using all male prisons as the main method of criminal justice promotes homosexuality.

[47] Surah Tawba, 41

The West engages in active propaganda efforts to spread the idea that life under *sharia* is bad. They then sabotage infrastructure, implement blockades, and terrorize innocent Muslims to reinforce this narrative.

Indeed, there are more luxuries available in the West, or to those that ally with the West. However, this is not a reflection of the superiority of secularism, but rather the geopolitical balance of power. The West obtains its wealth and luxuries in large part by draining wealth from Muslim countries using neo-colonial methods. Those who collaborate are rewarded, and those who resist are punished.

The idea of allying with the *kuffar* to imitate their lifestyles, infrastructure, or technology is a self-defeating proposition. It is precisely by allying and collaborating with them that wealth is drained from the Muslim lands and transferred to the West. Whatever benefit in *dunya* Muslims derive from this, the benefit to the *kuffar* will always be greater. Truly fighting the *kuffar*, as Allah commands us to do, means we must learn to give up the luxuries that come with allying with them and serving them.

The purpose of life is to worship Allah, *subhanahu wa ta'ala:*

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

**And I did not create the jinn and mankind except to worship Me.**[48]

A system that sacrifices worship for the sake of *dunya* can never be superior to a system that revolves around the worship of Allah, *subhanahu wa ta'ala*. It is possible to obtain more wealth in the short term by abandoning worship in favor of material pursuits and *haram*. Still, it is absurd to say that an honest businessman is a failure because his rate of profit is less than that of a drug pusher or a pimp. Sooner or later, the immoral acts of the drug pusher and pimp will catch up to them, and they will be the losers. When it comes to political systems, the timeline is longer, but the same principle applies to all *haram* wealth; easy come, easy go.

The belief that it is necessary to imitate Western systems is what leads people to submit to neo-colonial domination. Facilitating the work of international institutions like the IMF and World Bank (as the Pakistani state does) actually amounts to a form of assisting the *kuffar* against Muslims, even without military assistance. Although it may bring some material benefit to the Muslims, it benefits the *kuffar* who are at war with the Muslims far more. It puts them in a position of dominance over us, since we end up living in societies governed

[48] Surah adh-Dhariyat, 56

by institutions controlled by our enemies. This puts the Muslims in an inferior position relative to the *kuffar*.

وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

**...and never will Allah give the disbelievers over the believers a way (of domination).**[49]

When we are subordinated to the *kuffar*, they influence us more than we influence them, causing *kufr* to spread. In the same way, when Christians and Jews are humbled by paying *jizya* and *dhimmi* status, the Muslims affect them more than they affect us.

Below is a table of some of the elements of the neo-colonial system which help the kuffar to exert influence over and extract wealth from Muslim lands:

| **Neo-colonial system** | **Islamic system** |
|---|---|
| National borders. | *Dar al Islam, Dar al Harb, and Dar al 'Ahd.* |
| Citizenship, residency visas, and national identity documents. | Muslim, dhimmi, slave statuses with distinguishing clothing for each. |
| Diplomatic protocols. | Hospitality for delegations of non-belligerent *kuffar* without imitating their rituals. |
| School system financed and managed by the state, emphasizing secular subjects as basic education. | School system financed by *awqaf* and regulated by *ulema* with a high degree of independence from the state. Emphasizing Islamic subjects as base education. |
| Bachelor/Masters/PhD higher education structure. | *Ijaza/tazkiyyah* system based upon personal mentorship and recommendations. |
| International accreditation standards. | Curricular norms based upon the traditions of a *madhhab.* |
| Citation and peer review standards for academic literature. | Editorial norms based on traditions of classical Islamic scholarship, use of *Arabiyya Fus-ha* as the standard academic language. |

[49] Surah an-Nisa', 141

| **Neo-colonial system** | **Islamic system** |
|---|---|
| Central banks. | Mint for issuing standardized coins, *riba*-free credit arrangements. |
| Private banking. | *Jam'eyya*, classical *mudaraba* equity financing, prohibition of *riba*, *ihtikar*, and *gharar.* |
| National currencies. | Commodity currencies including gold, silver, livestock, grains, and dried fruits. |
| Pension schemes. | Extended family support networks, *zakat.* |
| Insurance schemes. | Extended family support networks. |
| Medical doctrines and methodologies that emphasize treating symptoms over root causes, use of Latin and English terms. | Supporting the immune system (ie. cupping, honey) rather than external intervention (ie. operations, antibiotics) , emphasizing spiritual health, Arabic terminology. |
| Court system independent from religious scholars and institutions. | Judges are *ulema*, judgments made in *masajid.* |
| Criminal justice system based mainly on imprisonment. | *Hudud*, *diya*, *qisas, ta'zir.* Imprisonment is relatively rare. |
| Football, cricket, the Olympics, organized along national lines. | Wrestling, horsemanship, marksmanship, and other competitions with the explicit aim of sharpening skills for *jihad* rather than vain diversion or showing off. No use of national symbols or identities. |
| Conventional military doctrines and Western military rituals. | Asymmetric/hybrid warfare models based upon local production capacity and *ghanima* rather than purchasing foreign technology on credit, military rituals based upon the sunnah. |
| Participation in transnational military organizations such as NATO (Pakistan is a designated major non-NATO ally of NATO). | Institutionalization of *takfir* on those who assist the *kuffar* against believers. Material, financial, political, and moral support for *jihadi* movements everywhere. |

| Neo-colonial system | Islamic system |
|---|---|
| Transport and logistics standards. | More resilient local production, more localized distribution networks, less regional specialization and lower volume of international trade. |
| Income tax, sales tax, property tax, import taxes. | *Zakat*, *jizya*, *kharaj*, *khums*, '*ushr*, reciprocal tariffs, voluntary contributions for *jihad fisabilillah*, marriage and family support networks for social welfare. |
| Corporate personhood, limited liability. | Individuals carry liability and responsibility. |
| Accounting standards focusing on profit only, decentralized governance by industrial associations. | Accounting standards centralized under *diwans* within a *khilafa*, focused on compliance with *sharia* as well as transparency. |
| Transaction clearing networks (ie. SWIFT). | *Hawala,* Bitcoin. |
| Participation in international institutions such as the UN and its subsidiaries including the IMF and World Bank. | *Khilafa*, *bay'ah*, *shura.* |
| Internet standards such as IP and domain standards. | Communication standards under authority of a *khalifa*, Arabic programming languages. |
| Legal age thresholds for adulthood and consent. | Guardianship over women, *bulugh* at puberty, age of marriage and cohabitation according to condition of girls assessed by community consultation. |

All of these elements facilitate integration into a system dominated by the *kuffar*. All of them also increase the power and influence of the *kuffar*, sometimes directly, and other times in subtle ways.

- International protocols facilitate alliances between states, while it is fundamentally prohibited for Muslims to ally with disbelievers.

- Secular education systems push Muslims away from *'ibadah* and toward materialistic worldviews. They also funnel talent to the economies of our enemies. The *kuffar* use accreditation standards to force Muslims to internalize Western worldviews.

- National, central bank currencies are easily manipulated by Jews and Crusaders via international markets, providing a useful tool for extracting wealth and/or punishing disobedience.

- Pensions and insurance schemes are directly linked to *riba* and provide liquidity to the Zionist-controlled financial system.

- The *kuffar* promote dependence on Western medical technology and pharmaceutical drugs to perpetuate a sense of inferiority among former colonies. This sense of inferiority convinces colonized people to buy overpriced products and services, which helps the *kuffar* to extract cheap natural resources and low-value added goods.

- Western criminal justice systems require large, expensive police forces, centralized infrastructure, prisons, and high tech surveillance technology, engendering dependence on global supply chains controlled by Jews and Crusaders.

- International sports generate love for *mushrikeen* and *fasiqin* among the Muslim youth, reinforce the toxic *kufr* of nationalism, and divert the natural impulse to *jihad* toward improper outlets.

- Western-style militaries trap Muslims in a cycle of perpetual debt and weakness, since the *kuffar* only sell us inferior versions of weapons systems. Dependence on these weapons systems is also used to extract natural resources and cheap, low value-added goods.

- Integration into international transport and logistics networks smooths the import of high value-added colonial goods and the export of low value-added goods and raw materials. It allows corporations owned by *kuffar* to enter markets in Muslim countries, gaining the upper hand over local Muslim producers. It also facilitates cultural exchange via tourism which causes the spread of *fasad*, deviancy and *kufr* among many ignorant Muslims.

- Excessive taxation forces women to work outside the home, destroying countless families and spreading *fitna* in the earth. It also forces people to deal with fiat currency more, making it easier for the Jews to steal people's wealth through inflation.

- Dependence on payment and clearance networks gives Jews and Crusaders the power to shut down a country's economy via sanctions.

- International organizations like the UN adjudicate by law systems other than the *sharia*, negatively affecting tawheed and forcing Muslims to submit to laws other

than what Allah revealed.

- English as a technological and academic standard inflates the value of English while degrading the value of Arabic. This encourages parents and students to pursue English education. Increased importance of English leads to increased exposure to the *kuffar* and their ideas, and also makes it easier for the *kuffar* to infiltrate and do business in Muslim lands.

- Banning early marriage encourages *zina* and secular education for girls, undermining the integrity of families and society. As the role of families in society declines, the role of centralized governmental institutions, banks, insurance schemes, and fiat currencies controlled by Jews, Crusaders, and their allies increases.

All of these elements of the system of *kufr* make it easier for the *kuffar* to extract human and material wealth from the Muslim lands. The political, economic, cultural, and military dominance of the Jews and Crusaders all depend on this wealth. Integration of the system of *kufr* into Muslim countries affects Muslim cultures, spreading *kufr* in the process. Many of the items mentioned above act as "levers" or "strings" for manipulation and controlling Muslim populations and keeping us in a condition of subservience and humiliation. The *kuffar* use the mechanisms of the neo-colonial system to reward those who help them and punish those who oppose them.

The neo-colonial system of *kufr* cannot coexist with the Islamic system; one must be dominant. When a state enforces elements of the neo-colonial system, it is effectively waging war against Islam, because institutions maintained by the *kuffar* directly support the strength and dominance of the *kuffar* over the Muslims.

The efforts of the Pakistani military against the *mujahideen* are calibrated to maintain the system of *kufr*. The praiseworthy act of fighting Indian *mushrikeen* does not make up for the severity of this crime. The wealth that the kuffar extract from Pakistan with the help of Pakistani elite goes in part toward supporting India in the form of military technology, scientific collaboration, and "development" aid. This means that by helping maintain the system of *kufr* in Pakistan, the Pakistani state strengthens India even while fighting them at the same time.

Stopping this criminal and self-defeating behavior is a matter of enjoining good and forbidding evil, and it is obligatory on whoever is able to do it. It does not matter if the ones helping the *kuffar* are opportunistic hypocrites or sincere but misguided believers; it is necessary to repel this harm whether or not the individuals involved have an excuse for helping the enemies of Allah.

# The Deception of “Development”

The Jews and Crusaders built the modern world system over a period of centuries, and we must be prepared for a long struggle to dismantle it. Many Muslims have become so deeply embedded in this system, that even the few who understand the reality and want to take action have difficulty imagining alternatives.

Some Muslims admit that we are living in a condition of slavery or subservience, but argue that the cost of trying to fight and change our condition would be too difficult, or would cause poverty and economic crisis. These are similar to those who said:

فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ

**So you see those in whose hearts is disease hastening into [association with] them [the Jews and Christians], saying, “We are afraid a misfortune may strike us.”[50]**

Fear of economic loss is one of Shaitan’s preferred methods for diverting humanity away from the straight path:

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

**Satan threatens you with poverty and commands you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and All-Knowing.[51]**

Islam is a complete way of life and system of law, and law is the foundation of all economic systems. If *sharia* is implemented properly, our noble *sharia* will direct natural human impulses toward beneficial aims. Transitioning to Islamic institutional frameworks will not be easy, and we must be patient with the hardship that comes with it. The hardship itself is a purification; a purification of sins for individual Muslims, and also a purification of society, because by it Allah expels filth and hypocrisy.

[50] Surah al-Ma’idah, 52
[51] Surah Baqarah, 268

We must accept that an Islamic system will never look like a modern, Western nation-state, nor should it. The wasteful, extravagant lifestyles and expansive, oppressive bureaucracies of Western nation-states depend on the misery and poverty of Muslim lands. Such injustice and wastefulness is not part of our noble *sharia*.

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا

**Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.**[52]

A system based upon justice and obedience to Allah, *subhanahu wa ta'ala*, will never reach the heights of a system built upon *riba* and prostitution, but it will also never suffer the damage of crashing down from those heights. The Muslim world never produced anything like the horrors of the Second World War, and what is ahead for the *kuffar* is worse than that. The West is in clear decline, so whoever imitates is only following them into destruction in *dunya* and *akhira*.

If Muslims see the reality of the West and the system of *kufr*, they will no longer wish to imitate it. The key to seeing through the illusion of Western superiority is to expose the inherent deception of the worldview taught by secular education. The Western educational paradigm trains us to see the benefits of Western technology and their modes of production, but blinds us to their many harms.

Those who fall victim to this deception see the *mujahideen* as spreading corruption, because they can't even imagine how the Muslims could achieve strength and victory without imitating the *kuffar* and participating in the system of *kufr*. This is a devilish deception. By believing that imitating the kuffar is the only path to victory, misguided Muslims inadvertently support the strength of the *kuffar*. The *kuffar* are thus able to maintain a dominant position while deceived Muslims fight their battles for them.

It is of great importance, then, to consider successful opposition to the system of *kufr* that does not rely on following the "development" trajectory promoted by Jews and Crusaders. The most successful Muslim lands in terms of *'ibadah* (including *jihad fisabilillah*) are those that are the least "developed" by Western standards, such as Somalia and Afghanistan.

[52] Surah al Isra', 27

Those that are the most "developed" also have the highest levels of *fahisha* and betrayal of Islam and the Muslims, such as the UAE and Turkey.[53]

An important part of decolonization, then, is rejecting the Western "development" model entirely. This is a key vulnerability for the Jews and Crusaders. If Muslims wake up to the fact that the lifestyles of the *kuffar* in the West are fundamentally wasteful, degenerate, and self-destructive, they will stop purchasing their products, stop sending their children to study with them, and stop imitating them. If this trend became widespread, Western economies would implode — and the Zionist occupation of Filastin would collapse along with them.

At first, it might seem that the neo-colonial system is a reflection of the strength of the *kuffar* and their dominance over us. However, this system also has important vulnerabilities. Although the kuffar have deliberately engineered Muslim countries for dependence, they have also become dependent in the process. Denying the *kuffar* access to the wealth of the Muslim lands would be sufficient to destroy the entire modern Zionist and Crusader project, because their homelands cannot survive without this wealth.[54] However, since so many Muslims are addicted to the crumbs that the *kuffar* give them from what they loot from the Muslim lands, there is little support for this struggle. Providing livelihoods independent of the system of *kufr*, then, is as essential for *jihad fi sabilillah* in our time as military victories.

Many criticize the *mujahideen* and jihad in general for impeding "development." The heart of the matter is a simple matter of faith. If someone believes that the Christians and Jews are corrupters, they will view the "development" they bring as corruption. In this case they will not view the *mujahideen* as corrupters, but rather as protectors. However, if they view the influence of the *kuffar* to be beneficial, they will view fighting their model of "development" to be a form of corruption.

---

[53] The UAE is well known for promoting unity with Christians and Jews, normalizing relations with the Zionist occupation, and providing logistical assistance to Zionists and other kafir occupiers waging war in the Muslim lands. Turkey, despite having a significant domestic Islamist trend, is a member of NATO, meaning that they legally recognize an attack on America as being an attack against Turkey. They have a modern arms industry, but they power this industry by selling weapons to Christians, even when it is well known that they will use them to kill Muslims. As part of their role in NATO, they have also supported various invasions and wars against Muslim lands. Although Islamist politicians have attempted to begin decoupling from NATO, economic pressure from Zionists (such as inflation resulting from decreased investment) and their slaves has prevented them from pursuing these attempts. In other words, despite their intent to turn toward Islam, the same secular, nationalist system that is the basis of their industrial and military strength prevents them by its very nature from returning to Islam.

[54] Direct strikes on the strongholds of the kuffar are also an important complementary part of a viable war strategy. This forces the enemy to expend more resources on defending their homelands, increasing the rate of attrition and tying up resources that could otherwise be used for propping up Western proxies like the Pakistani state. This in turn will reduce the support of the kuffar for neo-colonial states like the state of Pakistan, giving the *mujahideen* more opportunities to dismantle extractive neo-colonial institutions.

Allah, *subhanahu wa ta'ala*, describes how the kuffar claim that their corruption is actually improvement:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ

> **And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."**

Whoever criticizes the *mujahideen* for impeding "development" is excessively focused on *dunya*. They are not giving enough consideration to what we lose in religion, morality, and honor by integrating with educational, legal, medical, financial and economic systems dominated by the *kuffar*.

Conforming to their educational standards instills our children with inferiority complexes and materialistic worldviews. Adopting their legal paradigms (such as nationalism) creates enmity between Muslims and obstructs beneficial trade and investment between Muslim lands. Relying on their medical technology leads to dependence in industry and education, weakens immunity, and opens the door to clandestine intelligence and Christian missionary activity. Accepting their assistance in building infrastructure leads to chronic indebtedness and wealth extraction via *riba* and inflation. Infrastructure also brings with it the media of the *kuffar*, which corrupts the minds of our children and destroys families.

There is genuine suffering and poverty in Pakistan. This is not because there is insufficient wealth, but rather because the distribution of wealth is highly unequal. This is a common feature of every state that submits the manipulation of Zionist international organizations such as the IMF. Severe inequality is problematic not only because the elite spend the wealth of the poor on imported luxury goods, but also because people feel pressure to compete with each other in terms of worldly status. The bigger the displays of wealth of the elite, the worse the feeling of inferiority of those who have less.

The result is a culture where large amounts of wealth are spent by the middle class on unnecessary status items. Many people own dozens of sets of clothes, cars, Western style furniture and dishes, and purchase new model smartphones while the old model is still working. Many families build excessively large houses with elaborate decoration, competing with other wealthy families. Extravagant weddings are too common, where families go into debt only to compete with the wasteful spending of other families who are feeding off of the neo-colonial state. People spend large sums to go on expensive trips and share photos of it on social media.

If you observe this wasteful behavior closely, you will find that the corruption spreads from the top. The most wealthy families travel regularly to the West, purchase designed clothes and electronics, and return to Pakistan to show off. Those a bit lower on the ladder then imitate them in wasteful consumption, and so on and forth, until individuals at all levels of society are wasting money only to imitate the *kuffar*. This evil influence thus filters down all the way through the society, consuming wealth that could otherwise provide for those in need.

While lifting the banner of *jihad* and taking up arms against the kuffar would bring hardship, it would also cut off this evil influence and all of the wasteful spending that goes with it. It would also cut off much of the wealth extraction via inflation, economic manipulation, and unfair trade agreements. While some things might be more expensive, more goods would be purchased locally, generating more employment for small businesspeople.

For decades, we have heard excuses that the nation-states imposed upon the Muslims are justified in committing *kufr* upon *kufr* because of an inability to confront the West. Yet there are many real models of Muslims fighting against the full military power of the West with varying degrees of success. In Gaza, relentless bombing with the most advanced American technology has failed to break the will of a fighting force of less than 20,000. In Afghanistan, 20 years of effort and $2 trillion dollars failed to defeat the Muslims.

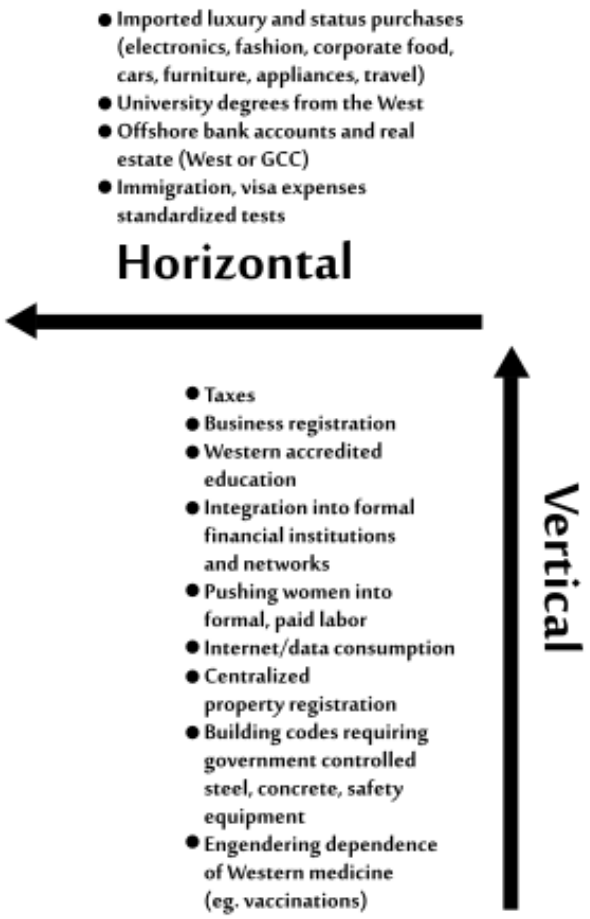
In Yemen, the Houthi government has proven its ability to disrupt global shipping in the face of a costly sustained bombing campaign by the US. In Syria, rebel forces with limited external support successfully withstood Russian bombing campaigns. In Somalia, Islamic forces have deepened their roots and maintained extensive territorial control despite over a decade of efforts by America to dislodge them. In West Africa, Islamic insurgencies forced the withdrawal of French forces, and continue to expand despite the deployment of Russian mercenaries.

The success of these movements in inflicting damage on the most powerful and corrupt powers of our time did not come from Western university degrees, modern roads and electrical grids, or expensive imported military equipment. It is precisely due to the absence of this kind of “development” that the Muslims are able to fight effectively. The reality of the Western “development” model is that it is a mechanism for influence and control.

# Dismantling Neo-Colonial Institutions

When discussing the methodology for dismantling neo-colonial institutions, we must also keep in mind what will replace these institutions. Destruction of the system of kufr must precede construction of the Islamic system, just as *la ilaha* must precede *ila Allah*. To fight a battle against a neo-colonial state without a plan for how to fill the gap that follows victory will result in a failure to consolidate gains.

Practically speaking, there are two levels to consider when dismantling this system. On a high level (we could call it horizontal), there are key individuals involved in transferring the wealth of the Muslims from areas with less influence from the *kuffar* (such as rural areas of KPK) to areas with more influence (such as USA, UAE, and Europe). On a lower level (or vertical axis), there are concrete mechanisms for integrating wealth into the neo-colonial system. *Vertical* motion moves wealth up into the hands of the elite, and *horizontal* motion moves wealth from the elite to the *kuffar*.


● Imported luxury and status purchases (electronics, fashion, corporate food, cars, furniture, appliances, travel)
● University degrees from the West
● Offshore bank accounts and real estate (West or GCC)
● Immigration, visa expenses standardized tests
Horizontal
● Taxes
● Business registration
● Western accredited education
● Integration into formal financial institutions and networks
● Pushing women into formal, paid labor
● Internet/data consumption
● Centralized property registration
● Building codes requiring government controlled steel, concrete, safety equipment
● Engendering dependence of Western medicine (eg. vaccinations)
Vertical

Those on higher levels of the extraction process obtain wealth from those on the lower levels. Tools that facilitate this vertical movement of wealth include:

- Secular schools.
- Government employment programs that pay salaries through banks.
- National identity schemes.
- Programs to formalize businesses (such as business registration drives).
- Programs to formally register properties with the government (which later enable property taxes).
- Vaccination programs (increase dependence on Western medicine and gather data).
- Microcredit schemes that offer business loans and bring people into the banking system.
- Programs that encourage farmers to grow export crops rather than crops for local markets (including import duty rates that do not account for subsidies).
- Distribution of subsidized imported goods (pushes producers to produce export goods rather than goods for local consumption).
- Programs that support divorced women or push women into formal, paid labor.
- Building codes that increase reliance on government-controlled industry which depends on expertise and/or equipment from the *kuffar*.

Programs that help the government collect data on the population, push people to depend more on banks and national currencies, facilitate taxation, or promote trade with the *kuffar* on unfavorable terms are all part of the local extractive organs of the neo-colonial system. These extraction tools can be weakened or destroyed by threatening, abducting, extorting or eliminating individuals involved in implementing and upholding these practices, or by destroying or damaging the buildings and equipment they use in the course of their work.

On a high level, elites transfer wealth to the power centers of the Jews and Crusaders by sending their children to Western universities, buying properties in the West or Gulf countries, putting money in offshore bank accounts, and purchasing imported luxury goods such as cars, clothing, food, and other lifestyle items. For the success of *jihad fi sabilillah* in the modern era, it is necessary to target individuals and organizations that facilitate the flow of wealth out of Muslim lands. This can be both a means of reducing the extractive capacity of the neo-colonial state (by closing key avenues of extraction) and of obtaining revenue (by appropriating their wealth or capturing and ransoming offenders).

Since many of those involved in these processes are ignorant of the reality of what they are doing, it is essential to explain the justification and necessity of actions taken against offenders. This gives those who are oppressing themselves an opportunity to repent while simultaneously raising awareness about the plots of the enemies of Allah.

As the mujahideen reclaim space from the neo-colonial system, this space must be filled with security, *sharia* courts, genuine Islamic education free from nationalist rhetoric and livelihoods outside the reach of the neo-colonial state as soon as possible. There is no need to reinvent the wheel. Islamic institutions are still operating, but they are neglected or in ruins. To restore Islamic civilization, resources must be taken away from secular institutions and diverted toward Islamic ones.

The masjid can serve as a courthouse, schoolroom, and office for public welfare. Independent *awqaf* can directly finance hospitals, military and vocational training, and higher education. Taxation can be limited to those forms condoned by *sharia*, without adopting British tax law or recommendations by organizations like the IMF. Military recruiting can work directly with madrasas, as was the case with *jihad* against the Russians and Americans in Afghanistan.

Military financing can be levied through Islamic taxes, but it also relies heavily on voluntary donations, since spending in the path of Allah is a great means of *'ibadah* in Islam. The Islamic system is built upon *taqwa* from bottom to top. Cultivating piety thus translates to security in *dunya* and *akhira*.

To some extent, the *mujahideen* in Pakistan have already slowed the expansion of neo-colonial networks that spread the influence of the *kuffar*. They have shut down secular schools, halted vaccination campaigns, damaged infrastructure used that benefits the state and its *kafir* allies, targeted courts that rule by other than what Allah revealed, and generally disrupted the work of the neo-colonial government. These actions have repercussions far beyond Pakistan, as they deprive the Jews and Crusaders of the wealth they need for their global war on Islam.

It is difficult to see these effects because they are so dispersed, but in truth, the *mujahideen* fighting against the neo-colonial government of Pakistan are protecting not only the Muslims of Pakistan, but the entire Muslim *ummah*. If the jihad increases in scope and intensity, this reality will become more apparent.

# Is Fighting the Pakistani State Obligatory Upon the Muslims?

Claiming inability to fight is not a valid excuse in our time. We have not one, but multiple cases of Muslims in the areas labelled as the most "impoverished," successfully fighting the world's biggest military powers.

Jihad is an individual obligation on every Muslim in our time. Every Muslim who has tried to fight America and Israel within Pakistani territory has been attacked by the Pakistani state. Even if this were the state's only crime, it would make it obligatory to fight them. If there is an impediment to any religious obligation, it becomes obligatory to remove the impediment. If there is no ability to remove the impediment, then it becomes obligatory to seek the ability.

The matter is bigger than just impeding and preventing jihad against Israel and America, however, because the Pakistani state has actively joined the Jews and Crusaders in their war. They fight on the ground inside Pakistan to ensure the smooth flow of wealth to the Zionist world economic system and associated war machines. They provide intelligence and logistical assistance to the *kuffar* and capture Muslims on their behalf. And in cooperation with organizations like the United Nations and European Union, they cooperate in spreading propaganda based upon *kufr* among the Muslims.

The ruling on fighting the Pakistani state is thus the same as the ruling on fighting the Zionist Jews and their Christian debt slaves, both in its obligation and its reward.

The Pakistani state can easily escape from this *hukm* by even a limited campaign against the Jews and Crusaders. Such a campaign would involve cutting diplomatic ties with Israel's allies, defaulting on foreign debt, expelling or detaining employees of international organizations like the IMF, targeting shipping of countries allied with Israel, and preparing for the response these moves would trigger. This would cut off additional *riba* loans, but shifting to more resource efficient *sharia* governance and hybrid (as opposed to conventional) warfare doctrines would eliminate need for *riba* loans.

This would indeed mean the end of Pakistan as we know it, but it would be the beginning of something much better. The Prophet ﷺ said:

إِنَّكَ لَنْ تَدَعَ شَيْئًا لِلَّهِ عَزَّ وَجَلَّ إِلَّا بَدَّلَكَ اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَكَ مِنْهُ

> Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better for you.[55]

We cannot move toward an Islamic state as long as we are clinging to national states based upon the traditions and beliefs of our enemies. We must recognize that turning away from *sharia* and toward nationalistic paradigms of government is utterly *haram*, and repent.

> مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ

> Whoever repents before the sun rises from the west, Allah will accept his repentance.[56]

For now, the *munafiqeen* and agents of the *kuffar* are firmly in control of the Pakistani state. Most Muslims in Pakistan, including some scholars, are under the sway of propaganda and misinformation campaigns, and are unaware of these realities. Thus, while fighting the Pakistani state and uprooting the neo-colonial system is necessary and obligatory, the reality of this war is very different from fighting the *kuffar* in a conventional battle. It is necessary to consider the well-being of the Muslims, and to be patient and merciful with those who might be ignorant or confused about the situation. This process requires *taqwa*, careful planning and deliberation, and continuous consultation between the people of knowledge and those with experience of the realities on the ground.

Some recognize the necessity of fighting the state, but argue that the *mafsada* of opposing the state exceeds the *maslaha*, and is therefore impermissible. Those who make such claims must show that they understand the *mafsada* of the ongoing subjugation and exploitation by the neo-colonial system. They must also show that they understand the benefits that *jihad* in Pakistan brings not only to the Muslims living in Pakistan, but to the *ummah* as a whole. Only when we can discuss these realities can we have a serious discussion about harms and benefits. If someone refuses or is unable to discuss these issues, then either they are speaking for propaganda purposes or have not sufficiently studied the matter.

Those who accept the obligation of *jihad* against neo-colonial regimes like the Pakistani state must set an example of honesty and fairness when inviting others to the truth. We cannot deny that many within the Pakistani state made sacrifices and brought benefit to the Muslims. If there were no good in the Pakistani government, the *kuffar* would not be so

[55] Musnad Ahmad, 23074
[56] Sahih Muslim, 2703

mistrustful of it, and there would be no punitive measures from international organizations, such as inclusion on the FATF grey list.[57]

The Pakistani state has used its political clout to offer symbolic political support for a number of Islamic causes, including those of Kashmir, Filastin, Bosnia, and the Rohingya, and has provided some aid to Muslims in other areas. When *jihad* aligned with American interests, the ISI was active in supporting the *mujahideen* in Afghanistan. However, if we place this support for the *ummah* on one side of a balance and Pakistan's integration into the Jewish-controlled international order on the other, the evil far outweighs the good. This is true both from a spiritual and material perspective.

Spiritually, willing submission to legal systems other than *sharia* is *kufr*. Submitting to the system of *kufr* and mixing with the *kuffar* from a position of inferiority has devastating effects on ignorant Muslims, pushing them to imitate and even idolize the *kuffar.* Many ignorant Muslims have fallen into *kufr* in this way, with many reaching the point of believing in the superiority of secularism over *sharia*.

Materially, high levels of debt and export-orientation perpetuate a cycle of chronic weakness. As elites struggle to cope with their sense of inferiority, they waste huge sums of money imitating the *kuffar* while millions struggle to feed their children.

Fighting brings hardship, but it also brings honor and pride. Many Yemenis living under Houthi control face hunger and poverty, but they are also proud and happy to be in one of the only countries that has stood up to the tyranny of the Jews. This is another serious harm in terms of religion; the action of the Shia and inaction of the Sunnis in the face of the massacre in Gaza caused many Muslims to develop sympathy for the Shia and their corrupt creed.

When we consider the broader benefits that *jihad* brings to the *ummah*, it is impossible to say that fighting, as Allah commands, brings more harm than benefit. This holds true whether we speak about the state taking up arms against the Jews and Crusaders, or the *mujahideen* fighting the neo-colonial Pakistani state.

Some might ask why the Muslims of Pakistan should make sacrifices for the *ummah*, when much of the *ummah* will not reciprocate. The answer is firstly that this struggle is for the pleasure of Allah. Secondly, implementing the command of Allah is for our own benefit.

[57] The American Financial Action Task Force places countries where *mujahideen* are active on the "grey list" as a way to apply financial pressure. Being on this list reduces foreign investment and restricts access to the international, *riba*-based financial system in some ways. The Pakistani government did everything that the *kuffar* asked of them and was removed from the list in 1443 H/2022 M.

مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ

**Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.**[58]

The bond of brotherhood between believers is forged through mutual support and sacrifice. The fragmentation of the ummah is caused partly by pursuing our individual or national interests, rather than making faith the basis of our identity and decisions. To renew or restore the bond of faith requires a leap of faith. Even if sacrifices are not reciprocated in this world, Allah will recompense our efforts either in this life or the next. The Prophet ﷺ said:

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Allah will help His slave so long as His slave helps his brother.[59]

Muslims need an Islamic system not only for our own iman, dignity, and honor, but also as a means of supporting the *ummah* and hastening the inevitable demise of the Jewish and Crusader dominated world system. Withdrawing from the Zionist-Crusader order and working to establish an Islamic system are a powerful means of supporting the *ummah,* far exceeding anything Pakistan has been able to accomplish by means of the cursed United Nations. Even if this requires great sacrifice and struggle, the help of Allah will come with this struggle for HIs sake.

If the Muslims of Gaza can stand against the full force of the monstrous Jewish and Crusader forces, then the Muslims of Pakistan can certainly stand with them. The Jews, Christians, and *mushrikeen* all stand united in their hatred of true, authentic Islam, and they all support each other. We must understand this as a global struggle between *kufr* and *iman*, not only an issue of defending the rights of Palestinians.

Allah, *subhanahu wa ta'ala,* says:

وَقَٰتِلُواْ ٱلۡمُشۡرِكِينَ كَآفَّةٗ كَمَا يُقَٰتِلُونَكُمۡ كَآفَّةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ

**And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].**

[58] Surah al-Fusilat, 46
[59] Sunan Ibn Majah, 225

Once we realize that the struggle in Filastin is a struggle between *iman* and *kufr*, it will become very clear that we do not need to go to Filastin to support our brothers there, or to harm the criminal Jews. If we strike the interests of the *kuffar* anywhere, we strike their interests everywhere.

As with all acts of *'ibadah*, this striving must be purely for the sake of Allah. This is important both practically and spiritually. In generational struggles, we cannot expect to see the results of our efforts in a single lifetime. This is the nature of working for the *akhira*; it is necessarily a long-term project.

The first step of this project is to recognize the influence of the enemies of Allah in our day to day lives, and learn to hate it. After realizing the truth, it is upon us to inform others about it and call them to it. Finally, for those who Allah blesses with sufficient *iman*, it is necessary to take action to push back the neo-colonial influence of the *kuffar* and support the growth of authentic Islam.

We can recognize *dar al Islam* by its relation to *dar al kufr*. The relationship between the Islam and *kufr* will always be one of animosity, because true *iman* cannot accept the dominance of *kufr*. To find *dar al Islam*, it is sufficient to watch where the weapons of the enemies are pointed.

The mountains of Khorasan are one of the last areas that the British Crusaders were never able to subdue, so they embody a mentality and way of life that does not submit to Jewish world domination. The *kuffar* know this, and this is why they spend so much wealth and effort to protect and preserve the neo-colonial Pakistani state.

This is why they tolerate some actions in support of Islam from individuals within the Pakistani state — although they are unhappy about the ISI's activities in Kashmir, they accept it because their fear of the true *mujahideen* is much greater. They need the Pakistani state's support in their war against Islam. In this sense, we have *jihadi* movements to thank even for the good done by some elements within the Pakistani state.

For those who disagree with the conclusion of this book, and argue that the Pakistani state is a legitimate Islamic state, and that fighting against the programs it carries out on behalf of the *kuffar* is illegitimate, I call you to respond to the arguments in this book. Do you deny that the Pakistani state is being used as a tool by the *kuffar* for pursuing their agenda? Or do you admit that it is, but believe that armed opposition causes more harm than benefit? Or do you say that the state is doing as much as it can without causing a greater corruption?

If you deny that they are a tool of the *kuffar*, what do you say to the evidence brought in this book? If you admit that they are knowingly or unknowingly agents of the *kuffar*, what plan do you propose to remedy the situation? Why do you think your plan is better than what the

*mujahideen* are already doing? Why can't you work with the *mujahideen* and advise them, rather than fighting as a proxy for the Jews and Crusaders?

Even if you say that the state is doing the best they can, and that fighting them brings a greater *mafsada*, are you considering the harms and benefits for the entire *ummah*, or only for Pakistan? If you say that Pakistan is a legitimate Islamic state and that it is impermissible to fight it, how do you propose to end the neo-colonial exploitation that is feeding the war machine of the *kuffar*?

It is not enough to simply decry the *jihad* in Pakistan as *haram* without discussing these issues. Sincere Muslims are answering the command of Allah to fight the belligerent *kuffar*, and the Pakistani state is a proxy for those *kuffar*. If this path is wrong, then what is the right path? If the right path is closed, then how do you propose opening it? It is not from the *sunnah* to rely on *du'a* alone; sound faith also requires planning and action.

If someone cannot show their understanding of the realities of the neo-colonial system and present a plan for confronting it, then they either lack necessary understanding to make an authoritative ruling, or they are working as an agent for the enemy.

قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ

**Say, "Produce your proof, if you should be truthful."[60]**

I ask Allah, *subhanahu wa ta'ala*, to accept this work, and to make it a means of helping the Muslims to distinguish truth from falsehood. I ask Him to empower the hands of the believers by it against His enemies, and make it a means of debasing the agents of the *kuffar* ruling over the Muslims. I ask Him to open the eyes of the Muslims to the plots and deceptions of the *awliya* of Shaitan. Oh Allah, purify the lands of the Muslims from all laws other than your laws, and of all worship of anything other than You. Oh Allah, disgrace those who oppose the establishment of your *deen*, and honor and grant victory to those who shed their blood in support of it.

And may prayer and peace be upon Our Master Muhammed, and upon his family and companions and those who follow them in righteousness until the Last Day. *Walhamdulillahi Rabb al 'alamin.*

[60] Surah al-Baqara, 111

## About the author

Abu Saad al Muhajir studied history, political science, international relations, and economics as an undergraduate and graduate student in Europe and North America. He then accepted Islam, emigrated to the Muslim lands, and began seeking Islamic knowledge in Egypt and the Hejaz.